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# SECRET SOCIETIES, ANCIENT AND MODERN.

AN OUTLINE OF

*Their Rise, Progress, and Character*

WITH RESPECT TO THE

CHRISTIAN RELIGION

AND

REPUBLICAN GOVERNMENT.

EDITED BY

GEN'L. J. W. PHELPS.

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By correcting the infirmities of popular Government, it will prevent the disgust against that form which may otherwise produce a sudden transition to some very different one. It is no secret to any attentive and dispassionate observer of the political situation of the United States, that the real danger to republican liberty has lurked in that cause.

JAMES MADISON.

Be a man and not a minion.

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SECRET SOCIETIES,

ANCIENT AND MODERN.

IN TWO VOLUMES.

WITH BRIEF HISTORY, PROGRESS, AND CHARACTER.

BY JOHN W. PHELPS.

CHRISTIAN RELIGION.

AND

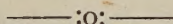
REPUBLICAN GOVERNMENT.

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BY GEN'L J. W. PHELPS,

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## PREFACE.

The following sketch of the life and character of the Emperor Julian is taken from Gibbon, and to a large extent in his own words. It is a collation rather than an original treatise, the office of the writer consisting chiefly in so arranging the facts of the historian as to show the tendencies of Secret Societies towards a sure apostacy from the Christian religion.

For this purpose more, perhaps, of the history of Julian has been given than may seem necessary to some; but in bringing up characters and incidents from the remote past, in order to throw illustrative light upon the affairs of the present day, extended detail often becomes inevitable, and particularly where those characters and incidents are not well known. They have to be translated, as it were, from an old, dead state of things to a new one, which is like rendering a dead lan-

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guage into one that is living. The sketch, however, it is believed, will prove entertaining and instructive to many readers, as a mere biographical notice alone, irrespective of the especial application which is made of it.

# THE ANTIQUITY OF SECRET SOCIETIES.

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Our records inform us, that the usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. \* \* \* Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted.

WEBB'S FREEMASON'S MONITOR.

The most ignorant peasant under the Christian dispensation, possesses more real knowledge than the wisest of the ancient philosophers

TERTULLIAN.

It is customary of late years to hear the terms "*ancient and honorable*" applied, with particular emphasis, to a secret society called Masonry; and the idea is repeated and inculcated by thousands who know little of what they speak, or of the influences which

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they are thus made to serve. That Masonry, however, is *ancient*, is very certain; for Plutarch, in speaking of the pirates who infested the seas of the Roman empire in the time of Pompey the Great, not inaptly describes the spirit of secret association, whether ancient or modern, when he says that these pirates “celebrated certain *secret mysteries*, among which those of *Mithra* continue to this day, being originally instituted by them.”

“But the most contemptuous circumstance of all was,” continues Plutarch, “when they had taken a prisoner, and he cried out that he was a Roman citizen, and told them his name, they pretended to be struck with terror, smote their thighs, and fell upon their knees to ask his pardon. The poor man thus seeing them humble themselves before him, thought them in earnest, and said he would forgive them; for some were so officious as to put on his shoes, and others to help him on with his gown, that his quality as a Roman citizen might no more be mistaken. When they had carried on this farce, and enjoyed it for some time, they let a ladder down into

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the sea, and bade him go in peace; and if he refused to do it, they pushed him off the deck and drowned him."

A modern French writer on the beauties of secret societies, Henri Delaage, while speaking of the mysteries of *Mithra*, claims that the wise men of the East, who came to worship the infant Saviour, were members of that "order;" but it would seem more probable, from the foregoing account of Plutarch, that the Roman soldiers who mocked the Saviour in his sufferings, belonged to it. "The initiation into the mysteries of *Mithra*," says Delaage, "is worthy of the study and admiration of the most elevated minds of the present age; for assuredly," he exclaims, "the hand of God is in those mysteries." And so all members of secret societies seem to think of their own orders—That the hand of God is in them; but the reader will be left to judge for himself on that point.

It may be remarked, however, that there is not much evidence that secret orders existed in the heroic age of any nation or people; for organized secrecy, more genial to

priest-craft and other arts of low cunning, than to the higher and nobler qualities of man, is destructive to true heroism. Yet that these secret orders had possession of "the kingdoms of the earth" before the coming of our Saviour, and that they were as much opposed to his doctrines as they were to native heroism of all kinds, is only too evident. During the spread of Christian light over the Roman Empire, secret societies, together with pagan oracles, slowly receding like the shades of night before the rising sun, must have lost much of their credit and power. The genius of Christianity was hostile to them. There are but faint traces of their operations throughout the middle ages. We read of the formidable, rather than powerful, secret order of the assassins, whose detestable practices were doubtless adopted to some extent, by the Crusaders, and thus brought into Christian Europe; but not until the revival of letters and the arts, did the spirit and power of secret associations become restored in their full force. It was then that the society of Jesus, or Jesuitism, was es-

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tablished, originating in Paris in 1534. Under the pretence of aiding and sustaining the Christian religion, it sought to defend the heathen practices and habits that had gradually grown up and become incorporated with the church; and it declared an implacable warfare against the Reformation which sought to purge the Christian faith from these ancient habits and practices.

The next modern form after Jesuitism which secret association has assumed is known by the name of Masonry. It originated in London, in the last century; and it would seem to have sprung from two objects, one to check and limit the spread of Puritan doctrines, and the other to oppose and defeat Jesuitism by its own weapons, *viz.*, by trickery, guile and deceit. It has all the demoralizing faults and vices of the latter, with few, if any, of the nobler and better traits of the former. \*

From Masonry, amidst the rapid and heedless rush of opinion in the United States, a great variety of forms of secret organiza-

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\* Masonry is, in brief, English Jesuitism.

## XII

tions has sprung; and their names and designations, including temporary secret rings which readily flow from Masonic principles and teachings, are exceedingly numerous. † All of them claim to be actuated by the highest possible motives, and assume the loftiest titles or pretensions; but the practices of all are more or less demoralizing to society, and tend to destroy its capacities for free Republican government. Their agency in that direction might be proved by an examination into their organization, as exhibited in their manuals and rituals; but it is thought that a clearer idea might be derived from the career of one of their most illustrious champions, the Emperor Julian, to which the careful attention of the reader is now invited.

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† Among these new ramifications of Jesuitism is the "Grange," so called, which seems to be a device got up by, or near, the "Masonic Hall Association" of the District of Columbia, in order to sophisticate and corrupt the agricultural class of the community, that class whose virtues lie at the very foundation of our republican government. The Grange may possibly be designed as the nucleus of a new democratic party; and if the country should thus become divided into two hostile camps, one republican and the other democratic, both waging a secret, underhanded warfare, which is as unscrupulous and irresponsible as it is secret, the noble and more vital qualities of republican government and Christian society must soon become utterly destroyed. They will fall a prey to Jesuitism pure and simple.

THE LIFE OF JULIAN  
OR  
THE UNCHRISTIAN TENDENCIES  
OF  
SECRET SOCIETIES EXEMPLIFIED.

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We cannot determine to keep anything secret without risking at the same time to commit a hundred artifices, quibbles, equivocations and falsehoods.

GODWIN'S POLITICAL JUSTICE.

Julian the Apostate, nephew of the first Christian emperor of Rome, Constantine the Great, and a devout member of secret societies, was born in Constantinople in the year of our Lord 331. He was six years of age at the death of his uncle, which occurred on the 22nd of May 337. His earliest experience of life thus began at a period when the world was still agitated by the exciting relig-

ious questions which had just called together the Council of Nice, and when the State found itself amidst the throes of a new religious birth, by which every passion and interest of humanity were stirred to their lowest depths.

The first act of Constantius, the son and successor of the deceased emperor, on coming to the throne, was to bind himself by an oath, to sacredly regard the lives and safety of his kinsmen; and it may readily be conceived into what a lamentable condition society must have fallen, where such an oath was considered necessary, and where it was broken almost as soon as given. The long intercourse of the Romans with the corrupt and servile nations of the East, had at last thoroughly poisoned the Roman heart; the Christian religion had not yet transformed the minds of rulers, and the sway of the Roman Emperor, no longer restrained by the forgotten virtues of the Republic, was like that of the Oriental despot. It was said that the Bishop of Nicomedia of Bythinia, placed in the hands of Constantius a scroll, attested by the will of

the late Emperor, expressing his (the Emperor's) suspicions of having been poisoned by his brothers, and urging his sons to revenge his death. As a consequence of this machination, originating probably with Constantius himself, and so subsequently believed by Julian, an enraged soldiery, devoted to the memory of their old leader and setting aside all the forms of law and justice, massacred ten or eleven persons of the lateral branches of the imperial family. Julian and his elder brother Gallus were the only members of those branches who escaped with their lives, the first at the age of six years, and the other at twelve. They owed this fortune, in part, to the interposition of Mark, Bishop of Aretheusa, in Syria, and to the sanctuary of a Christian church. Spared by the policy of Constantius, rather than by his clemency, these young princes were at first sent into Bythinia, a province of Asia Minor immediately south of Constantinople, as a convenient place to serve the double purpose of exile and education; but as their growing years began to excite the jealousy of their cousin, he thought it prudent to re-

move them still farther from court, and they were accordingly assigned a residence in the strong castle of Macellum, near Caesarea of Cappadocia, some 300 or 400 miles south east from the capital of the Empire, near the frontier of Persia. There they pursued their studies and exercises during six years, under the most skillful masters; but though their household was large and not unsuited to the dignity of their birth, yet their lives were darkened by a feeling of imprisonment, being deprived of freedom and genial society, and living under the control of a suspicious tyrant, between whom and themselves there could be no possible confidence or sympathy.

As time passed on, the elder brother, Galus, attained the age of twenty-five years, and was appointed to a share in the government of the empire. With the title of Caesar, and from Antioch as his capital, he entered upon the administration of the five great provinces of the East. His reign, however, was of short duration. He was soon called to Milan, Italy, by the Emperor, to give an account

of his charge, and was put to death, under a show of legal procedure.

Julian was next called from his retirement, and conveyed, under a strong guard, to the imperial court at Milan, where he was doomed for seven months to a constant apprehension of suffering the same ignominious death which he saw daily inflicted on the friends and adherents of his persecuted family. His looks, his gestures, and even his silence were scrutinized with malignant curiosity, and he was perpetually assaulted by enemies whom he had never offended, and by arts to which he was a stranger. He ascribed his miraculous deliverance to the protection of the gods, who had exempted his innocence from the sentence of destruction pronounced by their justice against the impious house of Constantine. Julian, in fact, was greatly indebted for his safety to the favor of the Empress Eusebia, who, as a relative, had conceived a tender and abiding interest in his welfare. It was through her influence, probably, that, as a mitigation of his fate, he was exiled to Athens. There, amidst the peace-

ful groves of the Academy, and the genial speculations of philosophy, his relief from the persecutions of the court must have been as delightful as his sufferings had been great. It was there, doubtless, that he became confirmed in his detestation of Christianity, of which he had seen little but the base and corrupting passions excited by its fierce contest with paganism, aggravated by the arts and intrigues of servile eunuchs and courtiers, and he resolved to return to the ancient religion of Rome under whose influence he had, for the first time, relished the purer and calmer enjoyments of life. To his appreciation the fermentation of the Christian leaven worked nothing but strife and hate, while the Platonic philosophy was as peaceful as the olive groves amidst which it was taught. The blind errors, the stumbling inconsistencies and the atrocious crimes inevitably attending a revolutionary transition from the pagan to the Christian form of belief, and the cruel tyranny of Constantius, had doubtless fixed themselves in the mind of Julian as the intrinsic faults of Christianity itself; and it can hardly be won-

dered at, that considering the circumstances of the times, a noble mind should conceive the idea of sweeping away these faults at one blow by the exercise of absolute power, and of re-establishing the virtues of the ancient republic in their stead. As little, however, could Julian understand the vast depths and extent of human interests involved in the revolution by which he suffered, as can the mariner know of the full force and duration of the storm in which he is tossed, and by which he is threatened with destruction. Although the Christian court of Milan was made dark and oppressive with the foulest of crimes, and the philosophic groves of Athens on the other hand seemed as pure and soothing as the murmuring Cephissus whose crystal waters they overshadowed, it did not therefore follow that Christianity was wrong, and paganism right, and that the latter was the better fitted of the two for the elevation of the Roman empire and mankind at large. The hateful guise in which Christianity appeared might have been due to those very pagan arts

which Julian was preparing to restore; but by which it was corrupted and debased.

The affairs of so extensive an empire must have weighed heavily upon Constantius, and disposed him to desire the services of a colleague. At the age of twenty-five Julian was called from Athens, invested with the title of Cæsar, and sent to the government of the provinces beyond the Alps. On being torn away from that pagan city which had so sneeringly rejected St. Paul, to return to a Christian court, he trembled for his life, his fame, and even for his virtue; and his sole confidence was derived from the persuasion that Minerva inspired all his actions, and that he was protected by an invisible guard of angels, whom, for that purpose, the goddess had borrowed from the Sun and Moon. And well may the Christian reader of the present day ask himself whether the corruptions, the interested worldly motives, the pagan observances that are ever creeping into his religion, with no corresponding efforts on his part at reformation, will not tend to drive men from the bosom of the church, as Julian was driven, to seek

solace and happiness from the worship of nature, and to prefer a vague admiration for the material works of God, such as the sun and moon, and stars and groves, to a reverence for the precepts of Christ?

While Julian, as Cæsar, was administering the affairs of Gaul, the Emperor Constantius turned his own attention to those of the East, towards Persia, with which the Roman power had been at war, with various alternations of success and defeat, for upwards of four hundred years. The government of Julian became marked for extraordinary ability, both military and civil; and he prided himself that while the first Cæsar had but twice borne the arms of Rome across the Rhine, he, himself, had crossed that river in three successful expeditions. In the course of his operations he established his residence at Paris, the city at that time being confined to a small island in the Seine, which communicated with either bank by means of a wooden bridge. For his Gaulish soldiers he conceived a strong attachment, admiring their many manly virtues which had not yet felt the taint from the

luxurious vices that were indulged by the older populations of the East where he had been reared.

The character of Julian appears to have been adorned by every virtue that usually distinguishes the mere philosopher. Chaste, temperate, frugal in his habits, industrious, devoted to justice, he might favorably compare with the most distinguished heroes of Rome in her best days. He possessed all the qualities necessary to attach soldiers to his person, and render them strong adherents of his fortunes. His numerous successes against the Franks and Alemanni, won the confidence of his own troops, but at the same time awakened the fears and suspicions of the court of Constantinople. While still in his winter quarters in Paris, he received peremptory orders from the Emperor, which gave a severe blow to his pride, as they were well calculated to weaken or wholly destroy his power. These orders were to send four legions of Celts, Petulants, Heruli, and Batavians, together with three hundred of the bravest youths from each of the remaining bands of

his command, for service against the Persians, —orders alike distasteful to Julian and his soldiers, and which led to an insurrection, finally resulting in open, declared civil war. Julian was forced by his troops, in spite of all his opposition, affected or real, to accept the title of Augustus, and nothing remained for him to do but to assume the responsibilities of the position, and enter upon the hazards of a war with Constantius for the Empire. But he solemnly declared, in the presence of Jupiter, of the Sun, of Mars, of Minerva and of all the other deities, that, till the close of the evening preceding his elevation, he was utterly ignorant of the designs of the soldiers. During the slumbers of that night he said that he had seen in a dream the genius of the Empire waiting with some impatience at his door, pressing for admittance and reproaching his want of ambition and spirit. Astonished and perplexed, he addressed his prayers to the great Jupiter; who immediately signified, by a clear and manifest omen, that he should submit to the will

of heaven and the army and become the leader of a revolt.

Previous to an irrevocable rupture, attempts were made at negotiation, in which Julian showed himself willing to retain only such power as he was already possessed of beyond the Alps; but the only end of all was a written declaration in which he at last expressed in strains of the most vehement eloquence, the sentiments of contempt, of hatred and of resentment, which had been suppressed and embittered by the dissimulation of twenty years. After this message, which rendered the breach irreparable, Julian, who, some weeks before, had celebrated the Christian festival of the Epiphany, made a public declaration that he committed the care of his safety to the immortal gods, and thus publicly renounced the religion as well as the friendship of Constantius. This appears to have been the first open act of Julian against the Christian religion, in which he had been baptised and educated.

The same soldiers who rebelled against Constantius because of his commands for their

transference from the West to the remote East of the Empire, were now ready to follow Julian to the ends of the earth. His measures were taken with alacrity. Dispatching columns of his army by various routes, he selected three thousand brave and active volunteers, plunged with them into the recesses of the Black Forest, which nurse the head waters of the Danube; embarked at a navigable point on that river, and, pursuing the same course that was followed some seven hundred years afterwards by the first crusade, and after a rapid voyage, arrived in the vicinity of Constantinople almost before the enemy could receive any certain intelligence that he had left the banks of the Rhine. At this time the retreat of Sapor, King of Persia, had given Constantius an opportunity of directing his attention to the enemy in his rear. The army of the East was put in motion from Hieropolis in Syria, to march back for the suppression of the civil war; but in the midst of the movement, Constantius was taken sick of a fever, and died near Tarsus in Cilicia, the birthplace of St. Paul. Pre-

vious to his death he is said to have nominated Julian for his successor, who soon thereafter entered Constantinople amidst the acclamations of the people, and assumed the entire control of the Empire.

The first care of Julian was to make preparations for continuing the war against the Persians, but while thus engaged, he at the same time adopted the most strenuous measures for the restoration of the ancient worship of the gods. Before referring to these religious measures, we will first give a brief account of his military operations. Suffice it to say, that these were of a character fully to sustain the great reputation as commander which he had already won. With an army of sixty-five thousand veteran troops, he pursued a successful march of fifteen hundred miles, overcoming all obstacles presented by walled towns or armies in the field, until he arrived under the walls of Ctesiphon, the capital of Persia, which stood twenty miles south of Bagdad. But there his good fortune forsook him. He was forced to begin a disastrous retreat, chased back from the Tigris as Mark

Anthony and other Roman leaders had been before him, by the arrows of the Parthian cavalry. It was his custom, whatever emergencies pressed upon him, to spend some of the silent hours of night in study and contemplation. To a mind agitated with painful anxiety as his must have been, it is not surprising that during short and interrupted slumbers, in the midst of a close, harrowing pursuit by the enemy, the genius of the Empire should once more appear to him, but covering, this time, with a veil his head and horn of abundance, and slowly retiring from the imperial tent. Starting from his couch, and stepping forth to refresh his wearied spirits with the coolness of the midnight air, he beheld a fiery meteor, which shot athwart the sky and suddenly vanished. Julian was convinced that he had seen the menacing front of the god of war; and the council of Tuscan Haruspices which he summoned, unanimously pronounced that he should abstain from action. But military necessity could receive no law even from the gods of Rome, and Julian, while bravely conducting

an attack against the pursuing enemy, fell by a wound from an arrow, which penetrated between the ribs and pierced his liver, from which he soon afterward expired, in the thirty-second year of his age. His remains were slowly borne to Tarsus, and there entombed in a stately sepulcher, on the banks of the beautiful Cydnus.

The troops by a tumultuous acclamation saluted Jovian, a Christian, as his successor, who, after a disgraceful peace, involving a loss of territory greater than the Roman Empire had ever before suffered, led back the remnants of the once proud and victorious army, to Antioch. The banners of this army, while the march was still forward to victory and conquest, bore the insigna of pagan Rome; but during the retreat, the *Labarum*, or banner of the Cross, was once more displayed at the head of the legions.

We now return to the measures of Julian for the suppression of the Christian religion, an examination of which is the main object of this article. As soon as he had ascended the throne at Constantinople, he dedicated a

domestic chapel to his tutelar deity the Sun; filled his gardens with the statues and altars of the gods, and each department of the palace displayed the appearance of a magnificent temple. Every morning he saluted the parent of light with a sacrifice, the blood of another victim was shed at the moment when the sun sunk below the horizon; and the moon, the stars, and the genii of the night received their respective and seasonable honors from his indefatigable devotion. On solemn festivals, he regularly visited the temple of the god or goddess to whom the day was peculiarly consecrated, and endeavored to excite the religion of the magistrates and people by the example of his own zeal. Instead of maintaining the lofty state of a monarch, distinguished by the splendor of his purple, and encompassed by the golden shields of his guards, Julian solicited, with respectful eagerness, the meanest offices which contributed to the worship of the gods. Amidst the sacred but licentious crowd of priests, of inferior ministers, and of female dancers, who were dedicated to the service

of the temple, it was the business of the Emperor to bring the wood, to blow the fire, to handle the knife, to slaughter the victim, and, thrusting his bloody hands into the bowels of the expiring animal, to draw forth the heart and liver, and to read with the consummate skill of an *haruspex*,\* the imaginary signs of future events. The wisest of the pagans censured this extravagant superstition, which affected to despise the restraints of prudence and decency.

Under the reign of a prince, who practiced the rigid maxims of economy, the expense of religious worship consumed a very large portion of the revenue; a constant supply of the rarest and most beautiful birds† was transported from distant climates to bleed on the altars of the gods; a hundred oxen were frequently sacrificed by Julian on one and the same day; and it soon became a popular jest, that if he should return with

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\*The *Haruspex* used at times to have the form of a wreath upon the palm of his right hand, which, by clutching the liver firmly, he impressed upon it, and then interpreted it as a sign of victory.

†Bird sacrifice, probably an Eastern custom.

conquest from the Persian war, the breed of horned cattle must infallibly be extinguished. Yet this expense may appear inconsiderable, when it is compared with the splendid presents which were offered either by the hand, or by order of the Emperor, to all the celebrated places of devotion in the Roman world; or with the sums allotted to repair and decorate ancient temples, which had suffered the silent decay of time, or the recent injuries of Christian rapine and destruction.

Encouraged by the example, the exhortations, the liberality of their pious sovereign, the cities and families of the pagans resumed the practice of their neglected ceremonies. Every part of the world, exclaims Libanius, the devout friend and mentor of the Emperor, displayed the triumphs of religion and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and of music was heard on the tops of the highest mountains; and the same ox afforded

a sacrifice for the gods, and a supper for their joyous votaries.\*

The enthusiasm of Julian prompted him to embrace the friends of Jupiter as his personal friends and brethren, and he admired and rewarded the perseverance of those pagans who had preferred the favor of the gods to that of the Emperor Constantius. His genius and power were unremitting in impossible efforts to restore a religion no longer suited to the age, which was destitute of moral precepts, of theological principles, and ecclesiastical discipline; which was rapidly hastening to decay and dissolution, and was not susceptible of any solid or consistent reformation. He strove to commend his religious ideás by good works, inculcating the duties of benevolence and hospitality; exhorting the inferior clergy to recommend the universal practice of those virtues; promising to assist their efforts from the public treasury, and declaring his resolution of establishing hospitals in every city, where the poor should be received without any invidious distinction of religion or coun-

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\*A good feast is one of the peculiar traits of the religion of Masonry.

try. He beheld with envy the wise and humane regulations of the church; and very frankly confessed his intention of depriving the Christians of the applause and the advantage which they had acquired by the exclusive practice of charity and beneficence.\*

In the religion which he had adopted, piety and learning were almost synonymous; and a crowd of poets, of rhetoricians, and of philosophers hastened to the court to supply the places of Christian priests and bishops. He esteemed the ties of common initiation as far more sacred even than those of consanguinity; he chose his favorites among the sages, who were deeply skilled in the occult sciences of magic and divination; and every impostor who pretended to reveal the secrets of futurity,

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\*Julian ascribed the success of the Christians in the spread of their faith, to three causes; to the charitable or hospitable philanthropy of its professors; to their provident care respecting the sepulture of the dead, and to their parade and affectation of a holy life; and he enjoins his fellow pagans to follow their example in this respect, that is, as a means of success, and not from a spirit of obedience to Christ. It would require some nicety, perhaps, to decide how far the lodge may be governed by the spirit of this recommendation of Julian in ascribing the honor of its good works to Masonry.

"It is shameful to us," said Julian, "that no beggar should be found among the Jews, and that the impious Galileans should support not only their own poor, but ours also; while these last appear destitute of all assistance from ourselves."

was assured of enjoying the present hour in honor and affluence. The philosophers and sophists who thronged to his court and basked in his favor, hurried their materialistic, immoral and unspiritual doctrines into immediate logical execution; and the liberal gifts in houses, lands, and money bestowed upon them by the Emperor, were insufficient to satiate their pride of ostentation and their rapacious avarice. Though the people grumbled at the newly acquired wealth of these favorites, yet Julian declared that if he could render each individual richer than Midas, and every city greater than Babylon, he should not esteem himself the benefactor of mankind unless at the same time he could reclaim his subjects from their infamous revolt against the immortal gods. The retroversion of a Christian to the pagan worship, was, in his eyes, an eligible qualification for office, or a good cause of exemption from the penalties of crime. He applied himself diligently to corrupt the religion of his troops; and the natural temper of soldiers, whose duty it is to obey, rendered this conquest as easy as it was

important. The rude and martial legions of Gaul, readily adapted themselves to the religious notions as well as to the fortunes of their victorious leader; and even before the death of Constantius, he had the satisfaction of announcing to his friends, that these legions assisted with fervent devotion and voracious appetite, at the sacrifice which he repeatedly offered in camp of whole hecatombs of fat oxen.

The armies of the East, which had been trained under the standard of the Cross, and of Constantius, required a more artful and expensive mode of persuasion. On the days of solemn and public festivals, the Emperor received the homage, and rewarded the merit of the troops. His throne of state was encircled with the military ensigns of Rome and the Republic; the holy name of Christ was erased from the *Labarum*; and the symbols of war, of majesty, and of Pagan superstition, were so dexterously blended, that the faithful subject incurred the guilt of idolatry, when he respectfully saluted the person or image of his sovereign. The soldiers passed

successively in review; and each of them, before he received a liberal donative from the hand of Julian, proportioned to his rank and services, was required to cast a few grains of incense into the flame which burned upon the altar. Some Christian professors might resist; and others might repent; but the far greater number allured by the prospect of gold, and awed by the presence of the Emperor, contracted the criminal engagement; and their future perseverance in the worship of the gods was enforced by every consideration of duty and of interest. By the frequent repetition of these arts, and at the expense of sums which would have purchased the service of half the nations of Scythia, Julian gradually acquired for his troops the imaginary protection of the gods, and for himself the firm and effectual support of the Roman legions. It is indeed more than probable, that the restoration and encouragement of paganism revealed a multitude of *pretended* Christians, who, from motives of temporal advantage, had acquiesced in the religion of the former reign; and who afterward re-

turned, with the same flexibility of conscience, to the faith which was professed by the succeeding Emperors.

While the devout monarch incessantly labored to restore and propagate the religion of his ancestors, he embraced the extraordinary design of rebuilding the temple of Jerusalem. In a public epistle to the nation or community of Jews dispersed through the provinces, he pities their misfortunes, condemns their oppressors, praises their constancy, declares himself their gracious protector; and expresses a pious hope, that after his return from the Persian war, he may be permitted to pay his grateful vows to the Almighty in His holy city of Jerusalem. The blind superstition and abject slavery of these unfortunate exiles, must excite the contempt of a philosophic Emperor; but they deserved the friendship of Julian by their implacable hatred to the Christian name. The restoration of the Jewish temple was secretly connected with the ruin of the Christian church. At the call of their great deliverer, the Jews from all the provinces of the empire, assem-

bled on the holy mountains of their fathers; and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple has, in every age, been the ruling passion of the children of Israel. In this propitious moment the men forgot their avarice, and the women their delicacy; spades and pick axes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every man claimed a share in the pious labor; and the commands of a great monarch were executed by the enthusiasm of a whole people. But the Christians entertained a natural and pious expectation that, in the memorable contest, the honor of religion would be vindicated by some signal miracle; and indeed, an earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested by contemporary and respectable evidence. While the work was being urged forward with vigor and diligence, horrible balls of fire

breaking out near the foundations, with frequent and reiterated attacks, rendered the place inaccessible from time to time to the scorched and blasted workmen; and the victorious element continuing in this manner, drove them to a distance, and the undertaking was abandoned.

Though heading in person a religious sect, a pagan one, against the light of the Christian doctrine, yet the Emperor still pretended, as all liberalists do, a great regard for religious toleration. To the Christians he gave the contemptuous name of Galileans; sought to render their priests despicable; prohibited Christians from teaching grammar and rhetoric, and declared that the Galileans, whom he described as a sect of fanatics contemptible to men and odious to the gods, had brought the empire to the brink of destruction; and he insinuated in a public edict that a frantic patient might sometimes be cured by salutary violence. Such was the toleration of a pagan religion toward the religion of Christ!

The zealous Emperor sought to confine the

education of youth to the teachings of pagans, and to deprive the Christians of the advantages of wealth, knowledge and power. His policy operated to excluding them from offices of trust and profit; and a great part of the Christians already in office were gradually removed from their employment in the state, and the provinces, leaving the powers of the government in the hands of pagans.\* To the subordinate agents of the state the wishes of the Emperor served as a law, and through their management, authority operated in many cases with all the severity of a deliberate persecution. The most effectual instrument of oppression with which they were armed, was the law that obliged the Christians to make full and ample satisfaction for the pagan temples which they had destroyed under the preceding reign. As an illustration of the manner in which this law was made to operate, the magistrates required the full value of a temple which had been destroyed by the zeal

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\*The Lodge is accused of being at work at a similar policy at the present time in the United States, securing the chief places of profit to its members, its followers, and the acquiescent. The reader may easily decide on the truth of the accusation from his own observation.

of Mark, Bishop of Arethusa; but as they were satisfied of his poverty, they desired only to bend his inflexible spirit to the promise of the slightest compensation. They apprehended the aged prelate, they inhumanly scourged him, they tore his beard; and, his naked body, annointed with honey, was suspended in a net, between heaven and earth, and exposed to the stings of insects, and the rays of a Syrian sun. From this lofty position Mark still persisted to glory in his crime, and to insult the impotent rage of his persecutors. He was at length rescued from their hands, and dismissed to enjoy the honors of his divine triumph. The Arians celebrated the virtue of their pious confessor; the Catholics ambitiously claimed his alliance; and the pagans, who might be susceptible of shame and remorse, were deterred from the repetition of such unavailing cruelty. Julian spared his life; but if the Bishop of Arethusa had saved the infancy of Julian, posterity will condemn the ingratitude, instead of praising the clemency of the Emperor.

In the cities of Gaza, Ascalon, Cæsarea,

Heliopolis, etc., the pagans abused, without prudence or remorse, the moment of their prosperity. The unhappy objects of their cruelty were released from torture only by death; their mangled bodies were drawn through the streets and were pierced (such was the universal rage) by the spits of cooks, and the distaffs of enraged women; and the entrails of christian priests and virgins, after they had been tasted by those bloody fanatics, were mixed with barley, and contemptuously thrown to the unclean animals of the city.

In Egypt, the great champion of trinitarianism, Athanasius, Arch Bishop of Alexandria, excited the especial hatred of the Emperor. Writing to the governor of Egypt Julian said; "Though you neglect to write me on any other subject, at least it is your duty to inform me of your conduct towards Athanasius, the enemy of the gods. My intentions have long since been communicated to you. I swear by the great Serapis, that unless, on the calender of December, Athanasius has departed from Alexandria, nay, from Egypt, the officers of your government shall

pay a fine of one hundred pounds of gold. You know my temper. I am slow to condemn, but I am still slower to forgive.”

This epistle was enforced by a short post-script, written by the Emperor’s own hand: “The contempt that is shown for all the gods fills me with grief and indignation. There is nothing that I should see, nothing that I should hear, with more pleasure, than the expulsion of Athanasius from all Egypt. The abominable wretch! Under my reign the baptism of several Grecian ladies of the highest rank has been the effect of his persecution.” The death of Athanasius was not expressly commanded; but the governor of Egypt understood that it was safer for him to exceed than to neglect the orders of an irritated master. The Archbishop prudently retired to the monasteries of the desert; eluded, with his usual dexterity, the snares of the enemy; and lived to triumph over the ashes of a prince, who, in words of formidable import, had declared his wish that the whole venom of the Galilean school was contained in the single person of Athanasius.

We have thus given evidence enough to

show the artful system by which Julian, under the pretence of toleration sought to obtain the effects, without incurring the guilt, or reproach of persecution. And is it to be wondered at that it finally came to be believed by the Christians, that if he should return victorious from the Persian war, the amphitheatres would stream with the blood of hermits and bishops, and that they who still persevered in the profession of the faith, would be deprived of the common benefits of nature and society; or, as those worshipers of mysticism of the present day, the Freemasons express it—they would be left severely alone, under the excommunication of the lodge?

From this view of the practical manner in which the apostacy of Julian exhibited itself, we naturally turn to a more critical examination of the causes from which that apostacy sprung; and these we may naturally expect to find in the earlier incidents of his life. We discover that until the age of twenty, his education was rather that of a Christian saint than of a pagan hero. He was not only baptised, but he prayed, fasted, distributed alms

to the poor, made religion a study, and publicly read the Holy Scriptures in the church of Nicomedia. But on the other hand, the education of his infancy, during the earliest and most impressible moments of his life, was entrusted to Eusebius, a distant relative, who was a follower of Arius, and whose religious creed, therefore, would naturally lead, as the first step, toward denying the divinity of Christ. The term of Galilean, which Julian came to bestow in contempt upon the Saviour of mankind, may be traced as a logical, and perhaps inevitable, deduction from the teachings of an Arian bishop. But this, though a potent cause of apostacy from the Christian faith, was still farther strengthened and confirmed by another event in the life of Julian, which of itself, was sufficient to occasion the strange aberrations from Christianity and from human reason which his extraordinary career disclosed. This event was the initiation of Julian into the secret societies, the principle Masonic lodges of the day.

The devout and fearless curiosity of the young prince, rendered him an easy prey to

the designing manipulators of the mystic arts; and Julian, at the age of twenty years, was solemnly initiated by them into the secret mysteries of Ephesus,\* and subsequently into those of Eleusis during his philosophical studies at Athens. A corrupt and unnatural alliance of philosophy and superstition thus became established in the mind of Julian as the leading trait of his character. So ardent was the zeal of the initiated that he afterwards invited the High Priest of Eleusis to the court of Gaul, for the sole purpose of consummating by mystic rites and sacrifices the great work of his sanctification.

These ceremonies were performed in the depths of caves, in the silence of the night; and the mysteries were preserved by the initiated as an inviolable secret, deeply im-

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\*It is doubtless to these mysteries that St. Paul refers in his epistle to the Ephesians chap. v., verses 11 and 12, wherein he cautions Christians to "have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." This whole chapter seems to be inspired with a spirit of opposition to the teachings of the lodge, which admits idolaters and rejects Christian women.

The Dictator, Sylla, was initiated into the greater mysteries of Ephesus, and the epitaph upon his monument, written by his own hand, expresses the spirit of secret association. It read as follows: "No friend ever did me so much good, or enemy so much harm, but I repaid him with interest."

pressed upon the mind by the artful effect of sudden transitions from horrid sights and sounds, terrifying to the senses and the imagination of the aspirant, to visions of comfort, peace and knowledge, streaming upon him in a blaze of celestial light. In the caverns of Ephesus and Eleusis, the mind of Julian was penetrated with sincere, deep, and unalterable enthusiasm; though he might sometimes exhibit the vicissitudes of pious fraud and hypocrisy.

From that moment he consecrated his life to the service of the gods; and whatever duties of state might press upon him, a stated portion of the hours of the night was invariably reserved for the exercise of private devotion. The temperance which adorned the severe manners of the soldier and philosopher, was connected with some strict and frivolous rules of religious abstinence; and it was in honor of Pan, or Mercury, of Hecate or Isis, that Julian, on particular days denied himself the use of some particular food which might have been offensive to his tutelary deities. By these voluntary fasts he

prepared his senses and his understanding for the frequent and familiar visits with which he was honored by the celestial powers.

Notwithstanding the modest silence of Julian himself, we may learn from his faithful friend, the orator Libanius, that he lived in a perpetual intercourse with the gods and goddesses; that they descended upon earth to enjoy the conversation of their favorite hero; that they gently interrupted his slumbers, by touching his hand or hair,; that they warned him of every impending danger, and conducted him, by their infallible wisdom, in every action of his life; and that he had acquired such an intimate knowledge of his heavenly guests, as readily to distinguish the voice of Jupiter from that of Minerva, and the form of Apollo from the figure of Hercules.

The important secret of the apostacy of Julian was entrusted to the fidelity of the *initiated*, with whom he was united by the sacred ties of friendship and religion. The pleasing rumor was cautiously circulated among the adherents of the ancient worship;

and his future greatness became the object of the hopes and prayers, and the predictions of the pagans, in every province of the Empire. From the zeal and virtues of their royal proselyte, they fondly expected the cure of every evil, and the restoration of every blessing; and instead of disapproving of the ardor of their pious wishes, Julian ingenuously confessed, that he was ambitious to attain a situation, in which he might be useful to his country, and to his religion. But so long as Constantius lived, the arts of magic and divination were strictly prohibited, which compelled Julian to the observance of some caution in the indulgence of his zeal for the pagan rites. His dissimulation lasted above ten years, from his secret initiation at Ephesus, to the beginning of the civil war; when he declared himself at once the implacable enemy of Christ and Constantius. The beginning, therefore, of his membership with secret societies, may be regarded as the end of his career as a Christian, and the commencement of that of apostate, conspirator and rebel against the

state, his constant aim during all, being military glory and absolute power.

Not long after the death of Julian, renewed efforts were made, by the Emperor Valentinian, to suppress the profession of secret arts. That Christian sovereign, while tolerating all creeds, expressly prohibited those mystic and criminal practices which abused the name of religion for the dark purposes of vice and disorder. But such was the state of society, containing still so much of the pagan element, that the Emperor found himself forced to admit a compromise in favor of the works of darkness; for though the arts of magic were forbidden by the laws, and cruelly punished, yet he yielded to the petition of one of his proconsuls, who represented that the life of the Greeks would become dreary and comfortless, if they were deprived of the invaluable blessing of the Eleusinian mysteries.

On passing now from ancient days to the affairs of our own modern times, the candid observer who may have given his attention to the practice of those secret mysteries

among us which are called by the generic name of Masonry, can hardly fail to perceive the same tendency in them towards apostacy from Christ, that marked the career of the apostate Julian. Follow up the measures of Julian to suppress Christianity, step by step, and it will be seen that these measures have their exact counterpart in the proceedings of the Lodge. His great yet perfidious professions of a wise liberality towards all men, compassionately embracing and tolerating all their beliefs, while studiously persecuting Christians; his artful mingling of rewards to his soldiers with the incense offered by them to the insignia of pagan Rome; his bestowal of office and impunity for crime upon converts from Christ to paganism; his great admiration for Judaism and the temple of Solomon; his attempts to re-establish a religion of empty show, form, ceremonial and symbolism instead of accepting one of moral and spiritual precept which can alone elevate and dignify men; his pretentious efforts at justice, virtue and truth by the sole aid of imaginary gods and goddesses; his spiritual-

istic communication with these gods and goddesses; his heartless ingratitude towards the Bishop of Arethusa; his partiality shown towards the members of secret societies over other men; his especial hatred of such shining Christian characters as Athanasius; his offering the refreshment of fat oxen instead of the sacrament of the Lord's supper as an incentive to religious devotion; his long dissimulation, plotting all the time the overthrow of the church and the state—in these, and in other respects, his hostility to Christianity bears a striking resemblance to the traits and tendencies which are exhibited by the principal secret mystic associations of the present day.

It behooves us therefore, the members of a free state, upon whom devolves the responsibility of maintaining our religious and civil rights, to inquire into this unchristian power which is in such active operation among us, and try to discover what remedies may be adopted to prevent the calamities with which it threatens us; for of all the calamities that may befall a state, there is none greater than

that of having its Christian faith insidiously undermined, and the purity of that religion corrupted and debased. Where ministers of the gospel themselves have been deluded by favors and specious pretexts into the practice of Masonic arts, and the trivial, delusive mysticism of the lodge is permitted to mingle as a homogeneous element in the solemn, serious, all-important worship of Christ, our religion cannot possibly escape corruption of the most insidious and dangerous kind.

At the very best Masonry is but a compromise between paganism and Christianity; it is a futile attempt to reconcile the two, if not indeed a studied device to destroy the latter; to confound moral sentiment, and subvert alike the faith and conscience of the people and the freedom of the state. The altars of Masonry and those of Christianity are antagonistic, and one or the other must be destroyed; for a free nation cannot so designedly blend the fruits of good and evil as to offer its oblations upon both altars and still live.

The care manifested by Julian to transfer

the education of youth from Christian to pagan teachers, is virtually practiced by the lodge; for, whoever may be the teachers of our boys, Masons or Christians, the idea is inculcated, even at our colleges, that the subtle, covert and ungodly arts of secret association are moral and honorable; and with only too many of our young men the perverting, demoralizing sophistries of Masonry are permitted to give the finishing touch to whatever salutary work may have been begun by our district and Sabbath schools. It is in vain that we pay taxes for the support of Christian education, so long as our youth at the age of twenty-one, actuated by motives of success in business or politics, are induced to seek graduation from the lodge.

The simple sanctions and the sterling virtues of Christianity can never be relished by those who are taught to admire the costly temples, the lofty priesthood, the pretentious altars, the elocutionary prayers, the convivial hymns, the impressive funeral ceremonies, the solemn cavernous initiations into sublime and ineffa-


ble degrees of perfection,\* the liturgies, the dedications, the libations, the blazing insigna, the pompous ceremonial, the seductive symbolism, allegory and mystery, which embody the rites, conceal the craft, and give power to the religion of Masonry; and so long as this religion exists and prospers, it will ever offer incentives to some ambitious, imperial Julian to make it the prevailing religion of the army and of the land, with motives of personal power and aggrandizement to the detriment of the state.

It will have been observed that, in the dealing of the Emperor Valentinian with the worshipers of black arts, he found that some of the Greeks, great lovers of sophistry and

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\*In the Masonic degree or Lodge of Perfection, so called, as given by Webb, an imitation of the Lord's supper occurs which an ardent follower of Christ might regard as a cold, studied blasphemy. It reads as follows: "The Most Perfect then presents the candidate with the bread and wine saying, 'Eat of this bread with me and drink of the same cup, that we may learn thereby to succor each other in time of need by a mutual love, and participation of what we possess.' He then presents to him a gold ring, saying, 'Receive this ring, and let it be remembered by you as the symbol of alliance you have now contracted with virtue and the virtuous.'"

Think of the virtuous characters with which the candidate for Masonic honors allies himself in the lodge!

In some of the earlier Masonic proceedings in New England this Mr. Webb's name occurs as follows; "Most excellent Thomas E. Webb, Esq., of Boston, (Mass.)  GENERAL GRAND KING."

vague paralogism, had become so addicted to secret mysteries that they could not dispense with them, and pleaded for their preservation as a necessity to their comfort. And this same question now presents itself to the American people. Have we become so habituated to the practice of secret, mystic arts, so accustomed to the indirections and double dealings of the lodge, that we cannot dispense with them? Have we already become so paganized, such dwellers in darkness, that our deeds will not bear Christian light? Have we, pretended Christians, remained so long, like the poor, pagan Greeks, in the cavernous shades of Ephesus and Eleusis, that we have lost the use of our eyes, and fancy that the Christian world have also lost theirs?

Whom are we to deceive and gain advantage over by the practice of Masonic subtleties, unless it is over our fellow citizens, who, politically, and in a Christian sense, we admit to be free and equal with ourselves? If it is pretended that Masonry is not practiced as a means of gaining advantage over our fellow men, of obtaining something which

is not held in common, but simply as a religious help to raise oneself through self-sacrifice to Heaven, the pretention is as vain as was the devotion of Julian to the pagan altars of the immortal gods; for, as an ethical principle, serving to lead to a moral and spiritual life, Masonry, like the paganism of Rome, is below even our contempt. All the good will to men, all the works of beneficence to which it can lay claim, are but artful mockeries, base copies, at best, for a selfish purpose, of the virtues inculcated by the higher and nobler teachings of our Saviour and His Church.

From the crucifixion of our Lord by Pharisical hands, down to the day of the Emperor Julian, a period of some three centuries, there was, on an average, a persecution against the Church every thirty years. Pagan emperors sought to suppress the Christian religion by force, and the horrid cruelties inflicted by them upon Christian martyrs, are, perhaps, without a parallel in barbarous nations. But by the time that Julian came to the throne, the Church had grown so

strong that, in order to contend against it, he found himself obliged to resort to the crafty manipulations which are practiced by secret societies. The serpent had crawled around the nuptial bed of Paradise; it had sought, through the cunning of Herod to strangle Christianity in its cradle; it strove through Jesuitism to crush within its folds the Reformation; through the institution of Masonry, established in London in 1717, it insidiously suppressed the Cromwellian spirit of Puritanism by sophisticating and demoralising that class of youth which had formed the Ironsides, and in 1733 it slyly followed the Puritan church into the forests of the new world. And what shall we, Christian and Republican Americans, descendants of the Puritans, now do? Shall we adopt the principles of the wily Jesuit, Lafiteau, who declared that "The initiation into mysteries is a school of prophecy which contains within itself the entire spiritual essence of religion, of which those who are not initiated are only the exterior"? Shall we abandon the ways that the fathers trod, and return to snake-

worship? Shall we turn again to symbols, and signs, and mystic subtleties, and double meanings—in a word, to priest-craft, and make of religion a policy, a stratagem, a mere device by which the honest and confiding are misled by the crafty and unscrupulous?

In our historical progress in New England the path before us still remains plain; it has been made straight in the wilderness by our Puritanical fathers, and we must decide whether we shall still follow it or not. The new path that is now opened up to us by Masonry, is the bright, silvery, yet slimy trail of the serpent that leads off into those very mazes of human cunning which our fathers abhorred, and which they braved every power of Nature rather than endure, preferring to suffer at the hands of a severe God rather than fall a prey to the merciless craft and subtlety of man.

But perhaps the eyes of some of us have already become so fascinated and blinded by snake-worship that we can no longer discern the true path,—like Pilate, we may not know what the truth is. Let us then suppose a

case: it is this:—If the doors of all our Christian churches were to be barred and closed forever, and our young men shut out, never to enter them again, well might we fear that the consequences to society would be of the most deplorable kind. Of this fact, few would doubt, even among the learned of the pagan Japanese themselves, our ambitious imitators. But on the other hand, if the doors of the secret lodge were to be shut up, to be entered by our youth nevermore, leaving the land as it was during the first hundred years of Puritanism in America, no harm could possibly follow, and the world would experience as little inconvenience from the loss, as it did from the sudden stop to the career of Julian the apostate. The great current of human interests would flow on at a higher level, and the lodge, sunk in oblivion, would remain unregretted as well as forgotten. Masonry, the prolific mother of many secret rings, the Credit Mobilier Ring among the rest, would go out of vogue, and its tricks and subtleties, though very ancient, would cease to be hon-

orable, or to command the respect even of the most servile press.

Once during the course of our republican existence—some forty years ago—have the first born of our republican sires turned against the artful approaches of Masonry with a just and manly indignation. They sought to destroy a Jesuitical institution of foreign origin so inimical to their religion, to sound morals and to free government. They drove this “empire within an empire,” from the free states; but when its retreating forces reached the Potomac, or the line separating slavery from liberty, there the reformation movement stopped. Slavery had need of Masonry to resist the growing power of freedom; and there, in the slave states, Masonry found shelter and support. The slave could partake of the Lord’s supper with or after his master, but never could he lay his hand upon the horns of the benevolent(?) altars of Masonry!—for Masonry was a standing conspiracy, the secrets of which the slave was never to learn lest he should turn the lesson.

against his oppressors! Thus Masonry became an ally of the slave power.

It was by and through the means of Masonry that the rebellion was got up. Slavery was the cause, and Masonry the means. The forces of slavery, it is true, have been overthrown and destroyed, but those of its ally still stand, in an unbroken phalanx, stronger and more formidable than ever; and not until that phalanx is defeated is the rebellion entirely suppressed. The war has been conducted in accordance with its principles, and the war, therefore, has added to its strength.

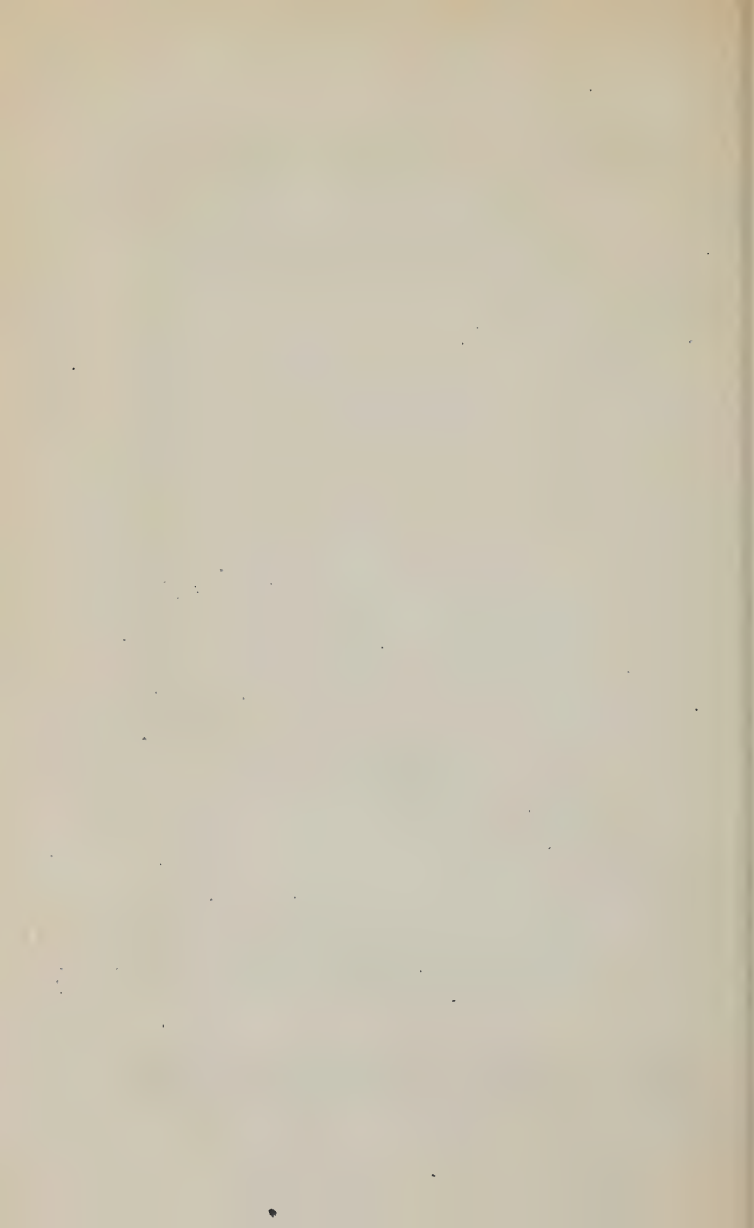
An organized body of men ever on the watch, unsuspected by their fellow citizens, to make even war or whatever other calamity subservient to their interests, and operating in secret, with the pretended purpose only of furthering the objects of benevolence and morality, are a formidable instrument for stealing the power from the many and transferring it to the few, a danger against which republics ought most carefully to guard.

It will have been observed that one of the measures of the Emperor Julian for returning

his subjects to the reign of paganism, was the expedient of filling the offices of the empire with his own pagan adherents. The policy of the lodge is similar. Already are the offices of the country largely at its disposal. It has succeeded to the patronage of the slave-power, which, in the name of democracy, but with the aims of absolutism, was enabled to hold possession of the government for many years after slave measures had become odious to the mass of the people. Few can have office at the present day without being either secret society men, or showing a deference to the lodge, which is incompatible with their freedom, manliness, or duty to their constituents.\* The press, the bar, the bench, and even the pulpit are all largely brought under the baleful influence of the lodge; and while the press often makes merry at the expense of religion, it seldom ventures to treat the glaring impostures of Masonry otherwise than with evidences of grave and serious respect.

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\*A country in which the offices of honor and profit are at the disposal of the Masonic lodge, cannot fail to be the residence of servility and deceit.



# THE ELEUSINIAN MYSTERIES.

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Our records inform us, that the usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to the vulgar eyes, they concealed their particular tenets and principles of polity under hieroglyphical figures—and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them.\* \* \* Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted.

WEBB'S FREEMASON'S MONITOR.

The city of Eleusis, from which the principal mysteries of ancient times took their name, was doubtless older than Athens itself, and probably the first place in Greece where the art of agriculture was practiced. It was sit-

uated some ten or twelve miles to the North-west of Athens, towards the isthmus of Corinth, and not far from the city of that name. It stood upon a beautiful site, overlooking the Bay of Salamis, in the midst of the fertile plains of Thria, which from early times were put to the cultivation of barley.

Ancient fable relates that Proserpine, daughter of Ceres by Jupiter, while gathering flowers, was carried away by Pluto to the infernal regions; that her mother, in seeking for her, came to Eleusis, and that at length Jupiter sent Mercury to the world below to bring the lost child back. The mother received her child with unbounded joy; but could not have her with her always, inasmuch as during her absence in Hades, she had partaken of food, and was therefore compelled to pass a third of the year (some say half a year) with Pluto, god of the infernal abodes.\*

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\*Jove, some amends for Ceres' loss to make,  
Yet unwilling Pluto should the joy partake,  
Gives them of Proserpine an equal share,  
Who, claimed by both, with both divides the year;  
The goddess now in either empire sways,  
Six moons in hell, and six with Ceres stays.

MAYNWARING'S OVID.

The plain meaning of this simple myth would seem to be that the Proserpine who is carried off to the lower world, is the seed corn, daughter of the sun and the earth, which remains concealed in the ground during a part of the year; and the Proserpine who is returned to her mother by the aid of Jove, is the corn that rises from the ground and nourishes men and animals.

Later writers referred the disappearance and return of Proserpine to the burial of the body of man and its ultimate resurrection; and it is thought that the original mysteries themselves dimly shadowed out that idea; but this, however, may well be doubted, since St. Paul was laughed at by the Athenians for announcing the resurrection of the body.\*

It is simply a fact, that the process of vegetation, the decay of the old seed and the evolution therefrom of the new, is a mystery which we all readily perceive, but which none

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\*It is more probable that the worshipers of the Eleusinian mysteries gradually took the idea of the resurrection from the early Christians and Jews, rather than from the original institution of the mysteries; for such is the practice of Masonry at the present day; it is to adapt the Scriptures to the lodge, rather than the lodge to the Scriptures.

of us can comprehend; and it was upon this mystery, which under Christian light has but very minor significance, that the most stupendous system of pagan rites and ceremonies of antiquity was established. In the exceedingly fertile imagination of the Greeks, aided by the arts of interested demagogues, this mystery took root and grew; and the exuberance of its growth is hardly less mysterious than is the magnificence of any plant when compared with the smallness of the seed from which it springs.

When the time for initiation into the Eleusinian mysteries arrived, the candidates were brought into the temple; and in order that the greater reverence and terror might be inspired, the ceremony was performed in the night. Wonderful things took place upon this occasion. Visions were seen and voices heard of an extraordinary kind. A sudden splendor dispelled the darkness of the place, and disappearing immediately, added new horror to the gloom. Apparitions, claps of thunder, earthquakes, blows from unseen hands, heightened the terror and amazement;

whilst the person to be admitted, overwhelmed with dread, and sweating through fear, heard trembling, the mysterious volumes read to him, if in such a condition he was capable of hearing at all. These nocturnal rites gave rise to many disorders, which the severe laws of silence imposed upon the initiated, prevented from coming to the light, as St. Gregory Nazianzen observes.

The chief priest or mystagogue was a member of a pretended sacred family which flourished at Athens, and derived its descent from Eumolpus, a shepherd, and favorite of Ceres. The grand requisites of this priest were a full and sonorus voice, solemnity of deportment, magnificence and strict decorum.\* He was enjoined to observe celibacy, and he wore a stole, or long garment, and on his head a wreath of myrtle.

The secrecy in which the mysteries were enveloped served to enhance the idea of their importance, and to increase the desire of par-

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\*Traits of Masonry are here distinguished, which is noted for its exceeding sanctimoniousness, round mouthed elocution, mysterious gravity of deportment, etc. The solemnity of the Masonic funeral seems to be greatly indebted to mere elocutionary effect.

icipation. It was so strict that no person was allowed even to name the mystagogue by whom he had been initiated, whilst public abhorrence and detestation awaited the babler, and the law decreed that he should die. It is known that during the initiation the scene suddenly changed from deep gloom to one of brilliant and agreeable character. The vestibules of the temple were opened, the curtains withdrawn, and the hidden things displayed. They were introduced by the mystagogue or chief priest and his assistants, who revealed the mysteries. The splendor of illumination, the glory of the temple and of the images, and the singing and dancing which accompanied the exhibition, all contributed to soothe the mind after its recent agitation, and to render the wondering devotee tranquil and satisfied.

The festival of Ceres and Proserpine, the most celebrated of profane antiquity, was of nine days continuance; both sexes and all ages seem to have participated; and a new and distinct act was performed on each day.\*

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\*On the night of the fifth day, people ran about with torches. The fes-

A procession consisting of thirty thousand persons, or more, passed from Athens along the sacred way to Eleusis. The whole way resounded with the sound of trumpets, clarions, and other musical instruments, mingled with the beating of kettles, and cries of *Hail Ceres!* from the moving throng. Hymns were sung in honor of the goddesses Ceres and Proserpine, accompanied with dancing and other extraordinary marks of rejoicing. The temple of Eleusis where this procession ended was large enough to contain the whole multitude. If any of the women of the procession rode upon chariots, they were obliged to pay a fine of six thousand drachmas each.\*

These mysteries were held in little repute by some of the more distinguished Greeks;

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tival of Ceres and Proserpine was celebrated at Rome during the month of April, and continued eight days. According to Tacitus, when Nero caused Christians to be burnt to serve as nocturnal lights, he celebrated a Circensian game, in which he appeared as charioteer. Whether this was one of the Circensian games in honor of Ceres, which a servile senate subsequently decreed should be solemnized by an additional number of chariot races, we are left to conjecture. By the same decree of the senate the month of April was called Neronius.

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\*Brigham Young, the chief mystagogue of the Mormon mysteries, at one period compelled the women who crossed the prairies in order to join his church, to drag each a hand-cart, the whole distance, twelve hundred miles. Christianity humbles its followers, but it never degrades them.

though the initiations were claimed to be an engagement to lead a more regular and virtuous life; and the initiated were respected in the infernal regions, and had precedence in the assemblies of the blessed, whilst the unhallowed were left in utter darkness, wallowing in mire, filling leaky vessels, &c. Diogenes derided these mysteries. Socrates would not be initiated into them, and was persecuted to the death.\* The disgrace of Alcibiades proceeded from the same cause; Diagoras the Melian was proscribed and had a reward set upon his head; it nearly cost Æschylus his life for speaking too freely of them in one of his tragedies; and even Pausanius himself, from whom some of the facts here given are originally derived, stops short, and declares that he cannot proceed, because of having been forbidden by a dream or vision.

Such is but a faint general outline of a system of pagan worship which during the first

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\*The reader here will recognize one of the most prominent features and characteristic traits of Masonry, viz., the persecution of those who oppose its power, or who presume to pursue a course independent of its oracles or its influence. In this respect, the modern revival of the ancient mysteries has omitted nothing of their ancient venom. A grovelling superstition is not capable of a generous sentiment.

four centuries after Christ, became the rallying point of the pagan forces against the spread of the Christian religion. During the first two centuries it was the fashion among the upper classes of Rome to repair to Athens for the study of philosophy and initiation into the mysteries of Eleusis.\* The city became very populous; and while its religion was the chief support of paganism in its decline, it was also the sole bond of nationality among the Greeks. But at length the extinction of paganism under the greater light of Christianity, the disastrous irruption of the Goths in 396, and the extinction of maritime commerce which followed, completed the ruin of the city once deemed so holy, and nothing remains of it now but a small village of a hundred families, called Lepsina, which is built partly upon the foundations of the an-

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\*This was during the corruptest period of Roman society. A governor of one of our New England states recently became initiated into the third degree of the mysteries of Masoury, while a candidate for re-election. He thus doubtless prepared himself "to express his notions of government by signs and symbols," and to conceal from "vulgar eyes" his "principles of polity under hieroglyphical figures." A republican government which charters a "Masonic Hall Association" at the capital of the country, could do no less than reward such distinguished "services," which it has lately done by elevating the governor to a high foreign mission

cient temple. The fertile plain is still there, and also the noble bay, and the commercial advantage of being on the route from Athens to the isthmus of Corinth, over which at one period passed the rich trade of the Orient from Antioch to the West; but the inhabitants of the village, which of late years is endeavoring to resume the name of Eleusis, only cultivate the surrounding plains with wheat, and export some little tar and pine lumber from the neighboring mountains. Numerous wars have been waged, and many battles fought, and may still be fought, for the possession of the Holy Sepulcher, and for Bethlehem, *the House of Bread*, but the very places occupied by the temples of Ceres at Eleusis, and of Diana of the Ephesians, are almost forgotten, even by that remaining trace of their former worship, the secret mystic associations of the present day.

For farther information with regard to the mystery-worship of Eleusis, which is so evidently imitated by modern Masonry in many particulars, we refer the reader to the two epistles of St. Paul to the Corinthians; and

especially to the following passages, *viz*: the fourth chapter of the second epistle, and the last five verses of the sixth chapter of that epistle; also the fifteenth chapter of the first epistle. While Masons freely fraternize in the celebration of their mysteries with all kinds of characters, idolaters, fornicators, drunkards etc., the 11th verse of the 5th chapter of first Corinthians prohibits Christians from even eating with such, *as* Christians.\*

So long as the worshipers of ancient mysteries confined their hostility to Christ to open and direct opposition, little danger was to be feared from their powers of corruption; but when, during the revival of letters, these mysteries were resorted to under the Jesuitical pretext of being aids to the Christian religion—as being something much more moral and beneficent than Christianity itself, an improvement upon it, from that moment they have become fraught with the greatest

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\*Christianity must needs be exclusive in its spirit, else the mysteries of the Holy Sepulcher would be of no higher order than those of Eleusis. If it were to place itself on a level with paganism, it would cease to be Christianity.

danger to society. They cannot be admitted into the holy precincts of the Christian church without corrupting and debasing it.

It would hardly seem possible that a people like those of the United States who have once been placed, each on the platform of his own personal responsibility to God through the Bible, should be willing to fall back into ancient darkness, enter into collusive combinations with cliques of their fellow men, and pledge themselves to be controlled in their action by a system of mystic frauds, of which they usually know little or nothing until they have once been initiated. By so doing they virtually abdicate that individual sovereignty with which their own institutions have invested them, and render themselves subordinate to a hidden power which they can neither control nor resist; an organized power having life and laws of its own, which may operate in spite of the individual opinions of its members.

# ORIGIN OF MASONRY.

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He that is accustomed to utter what he knows to be false, or to suppress what he knows to be true, is in a perpetual state of degradation.

GODWIN'S POLITICAL JUSTICE.

It is a delusion to suppose that all manner of frivolity may be united with zeal for sound doctrine; without a holy sense of divine things men can have no understanding of them; sacred matters must be treated in a sacred way.

GREGORY.

The following exposition of Masonry which was made by a committee of American Anti-masons some forty-two years ago, is now a paper possessed of historical value in itself, as well as in its subject. It serves to mark an unfortunate change in the tone and sentiment of our republican society, showing that under the reign of Masonic influence in the United States, an evident decadence has taken place in that spirit of freedom, independence, and manliness which once characterized the

American people. The attentive reader will observe in this report the unfeigned scorn which Americans of that day could manifest for the false pretension and sham which are fostered, to the injury of character, by Masonic arts and practices.

### ORIGIN OF MASONRY.

A REPORT BEFORE THE UNITED STATES ANTIMASONIC  
CONVENTION, PHILADELPHIA, SEPTEMBER 11, 1830.

The Committee appointed to inquire When, where and for what purpose Freemasonry was first instituted? What has been its progress? Where it has flourished most? And what is now the probable number of the fraternity?—respectfully report.

#### WHEN AND WHERE FREEMASONRY ORIGINATED.

The origin of an earthly thing does not always determine its character; but when the pride of birth, and the boast of an illustrious ancestry are assumed by a foundling, the assumption affects the character of the bantling, and proves it to be destitute both of virtue and truth.

Freemasonry originated in England.

Elias Ashmole, the last of the Rosicrucians and Alchemists, was admitted to the freedom of the operative mason's company in London, A. D. 1646, and died 1692 (a). Robert Plot, L. L. D., Ashmole's librarian, speaks in his *Natural History of Staffordshire*, "of a custom of admitting men into the society of Freemasons;" also "of a

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a—Biog. Brit.

parchment volume containing the history and rules of the craft of Masonry;" and also of their secrets "that none knew but themselves, which I have reason to suspect," he says, "are perhaps as bad as this mystery of the craft itself, than which there is nothing I ever met with more false and incoherent." (b)

Plot's *Natural History of Staffordshire*, written and published between 1666 and 1696, we have not been able to obtain; but should the above extracts from a Masonic book prove to be correct, it contains the earliest printed mention of Masonic secrets within our knowledge. Neither Shakespeare nor Butler make any allusion to Freemasonry; the writers neither of Romance nor of song name it in any work of the seventeenth century with which we are acquainted, nor Milton, nor Dryden, nor Addison.

Freemasonry left its embryo state in the Apple-tree Tavern, Charles street, Covent Garden, London, and there assumed a regular form, on the 24th day of June, A. D., 1717, when the brethren of "the only four lodges in the south of England" elected Mr. Anthony Sayer, by a majority of hands, first Grand Master of Masons. (c) This Grand Lodge claims the acknowledgement of its supremacy by the whole body of the fraternity throughout the earth. (d) To this same Grand Lodge, and to those which have sprung up at York, Kilwinning and Edinburgh, in imitation of it, we are able, by the help of Masonic writers

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b—Freemason's Pocket Companion. p. 192.

c—Anderson's Constitution, 2d Ed., p. 109. Preston, Richard's Ed., p. 167. Smith, Lawrie, Scott and others.

d—See Latin inscription on the plate put beneath the corner-stone of Freemason's Hall, London, A. D., 1775, as recorded by Preston, p. 310, Smith, p. 83.

to trace every particle of Freemasonry now scattered over the four quarters of the earth. (e)

The name, *Franche-maçonnerie*, on the continent of Europe, preserves the idiom of the English language at the expense of a gross violation of propriety in French. (f) And finally, the Grand Lodge of England by treaty with the Grand Lodge of Germany, dated Berlin, Oct. 20th, and London, Nov. 30th, 1773. confirmed to the several Grand Masters of different German states the rights already granted, and bestowed all the remaining states upon the aforesaid Grand Lodge of Germany in consideration of twenty-five pounds sterling, to be paid annually. (g)

FOR WHAT PURPOSE WAS FREEMASONRY INSTITUTED.

Freemasonry was instituted to dupe the simple for the benefit of the crafty. This object it has steadily pursued, until its members have attained to mitres and crowns of Masonry; and also to a political influence corresponding with their claims to imperial power.

WHAT HAS BEEN ITS PROGRESS?

John Montague, duke of Montague, was chosen first noble Grand Master of Masons, A. D. 1721. (h) *Anderson's "Constitutions of Masonry,"* the first printed document of the fraternity appeared A. D. 1723. (h) Thus nearly 300 years elapsed from the discovery of the art of printing, before this self-styled most ancient and honorable fraternity added one work to the literature of the

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e—Anderson, Scott, Smith, Preston, Robinson and others.

f—*Essais sur la Franche-maçonnerie. Par J. H. Laurens.*

g—See the treaty in Smith's octavo of Masonry, p. 188.

h—Anderson's *Constitutions of Masonry.*

world. About this time both Pope (i) and Swift (j) name Freemasonry in terms of unqualified contempt. In 1726, provincial Grand Masters were first appointed, by whom Freemasonry was carried to the different counties of England, to North and South Wales, and to Gibraltar; and so around the globe. (k) October 13th, 1730, it was disclosed, published, and sworn to, by Samuel Prichard (l) an irreproachable citizen of London. (m) It was first planted in America at Boston, A. D., 1733; at Charleston S. C. and at Cape Coast in Africa, and in the Grand Lodge of Scotland, A. D., 1736. (n) It was proscribed in 1735, by the republic of Holland (o) where it had been introduced by the Earl of Chesterfield, (p) in 1728. It was proscribed in France 1737; In Italy, and by the Pope, 1738; and in the republic of Switzerland, in 1745. (q)

The Masons of Lyons, in France, partizans of Andrew Michael Ramsey, invented the order of Kadosch Templar (r) A. D. 1743; hence sprung the elect of nine, of fifteen, perfect Masons, et cetera. In 1747, Charles Edward Stuart, son of the Pretender, received many favors of the Masons at Arras, in France, and in return, gave them a

i—Pope's Letters. Vol. II.

j—A letter from the grand mistress of Female Freemasons to Geo. Faulkner, printer. Swift's works, vol. XII., p. 331.

k—Scott, Preston and Anderson.

l—Masonry dissected. By Samuel Prichard.

m—Anderson's Constitutions, 2d Ed.

n—Anderson, Scott, Smith and Preston.

o—Smith, p. 193.

p—Anderson's constitutions, p. 112 and 129, connected with Lord Chesterfield's embassy to Hague, and the Current History of Masonry.

q—Smith, Scott and Lawrie.

r—Robinson. York Ed, p. 44, *Precis Historique*, vol, 1, p. 32.

warrant for holding a chapter, and called it the Scotch Jacobite. (s) This chapter was afterwards removed to Paris, with the name of *chapitre d'Arras*, and is the germ of Royal Arch Masonry which now modestly dates from the time of *Zerubbabel*.

Freemasonry of three degrees, was thus disseminated over the civilized world; and the degrees of perfection were commenced previous to the middle of the last century. To trace the progress of the mystery in all countries, and in all its different rites, is needless.

The origin of the Scotch Lodge, of France, is found in *La mere loge de St. Jean d'Ecosse*, instituted at Marseilles, A. D. 1751. Hence sprang the Scotch Masonry of Mexico, and of the world. In 1754, the *Chevalier de Bonneville* instituted a chapter of the high degrees, from which the German Baron, Hund, took the rite called "strict observance." Martinez Pascalis invented the order of elect priests, from which sprang the Mattinists of the French Revolution. In 1756, "the Grand Lodge of France" first took its name, having previously styled itself, "the Grand English Lodge of France." *Precis Hist.*, vol. 1, p. 37.

In 1758, at Paris, was established the first council of Emperors of the East and West, Sovereign Princes, Freemasons! Among the founders of this dynasty we find the names of Lacorne, *la maitre de danse*. and Pirlet, *le tailleur d'habits*; in plain English, a dancing master and a tailor.

The sovereigns, by their warrant, dated August 27th, 1761, sent sublime and perfect Masonry to the new world, by the hand of Stephen Morin, a Jew; Morin planted it in

the West Indies; and a council at Kingston, in Jamaica, gave it to Henry Andrew Franken. Franken, by a patent, dated 6th Dec., 1778, gave it to Moses Michael Hayes, a Jew, afterwards Grand Master of Massachusetts; Hayes gave it to Spitzer, of Charleston, S. C., and there the heirs of Lacorne and Pirlet now sway the sceptre of Freemasonry, "under the celestial canopy of the zenith," over "both hemispheres." (t)

WHERE FREEMASONRY HAS FLOURISHED MOST.

Russia, Spain, Portugal, Naples, and Rome, make Freemasonry a capital offense. There is no crime in the mummery to die for under the gallows; the offense lies in the political use made of Freemasonry, dangerous to all governments. The sovereigns of France, England, Prussia, Netherlands, Sweden, and Brazil, take the fraternity under the royal guardianship. This is not because their majesties love the farce of the lodge-room, but they fear its political tendency.

Great Britain has pursued both the restrictive and the protective course at the same time. While the late king was heir apparent to the throne, he was made Grand Master of Masons; and the parliament forbade the increase of the number of lodges in the three kingdoms; and also forbade the adoption of any degrees, except only the first three in Masonry. The statute bears date 39th year of George III., and is now in force.

The only countries in which Freemasonry flourishes, neither forbidden nor restrained, are the republics of North America. Here the growth is without a parallel;

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t—*Precis His.* Dalcho's orations and others. For Franken's commission to Hayes, see the Providence Free Press, vol 1, no. 2.

(except in France, during the last years of Louis XVI,) a growth honorable to the freedom, but dangerous to the stability of our public institutions.

CONCLUSION.

—“Out of the earth a fabric huge  
Rose like an exhalation, with the sound  
Of dulcet symphonies and voices sweet,  
Built like a temple.”

—*Milton's description of Pandemonium.*

The corner stone was laid at London, on mechanics' holiday, A. D. 1717; thirty to forty stories have since been raised to the fearful height of ninety, and even one hundred and twenty degrees; the walls are living men of all christendom, to the number of a million. 100,000 of whom are in this country, bound together by ties upon their fame, their life,\* and the future salvation of their souls. It has a ritual, an altar, a priesthood, and worshipers. It is an unhallowed temple, whose votaries are admitted in attire for a gallows. It has a government, and laws, an empire, and crowned heads, and a book of constitutions and a sword. It is the temple of tyranny, where young men swear fealty to an unknown prince. It is a refuge of lies; neither truth, nor righteousness, nor patriotism will suffer it longer to defile the earth.

We may add to the foregoing account that the first attempts to give Masonry a general organization and controlling power in the affairs of the United States, was made in New England, under the lead of Massachusetts men, about the year 1797. Among the reasons

assigned for this measure (and which still prevail it is thought by many) were the following:—"If unworthy characters, who for want of due caution, have gained admission, should attempt to open new chapters, for their own emolument, or for purposes of conviviality or intemperance, who is to restrain them? If the established regulations, and ancient land-marks should be violated, or broken down, where was there power sufficient to remedy the evil?"\*

This singular mode of reasoning in favor of keeping alive English Jesuitry after the Revolution, led to a convention of committees from several chapters in the northern states, which assembled in Mason's Hall, in Boston on the 24th of October, 1797. These committees were appointed (as expressed in their credentials) "to meet with any, or every chapter of Royal Arch Masons, within the

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\*The question might still be asked, Who is to prevent "unworthy characters" from making Masonry a means of personal emolument, conviviality and intemperance? This is a question that none but the people can answer. The people must decide what "sufficient power" it is, that has prevented Masonry from being broken down in the United States.

states of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York; or with any committee or committees, duly appointed and authorized, by any or all of said chapters, and to deliberate upon the propriety and expediency of forming and establishing a Grand Chapter of Royal Arch Masons, for the government and regulation of the several chapters within the said states.”

Mr. T. S. Webb, whose account we follow, took a leading part, and seems to have been a ruling spirit in this movement.

A similar convention of chapters of the state of Pennsylvania, was held in Philadelphia the same year; and was doubtless a part of the general plan.\*

These measures seem to have been taken in imitation of previous instances of concerted action in these northern states, on several oc-

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\*It thus appears that the first efforts made to preserve Masonry in the United States, and fasten it upon the country as a national institution, originated in Pennsylvania and New England, where the education of the people—Quakers and Puritans—had been, from the beginning, diametrically opposed to the teachings of the Lodge. The men who were engaged in this movement were very different characters from those who had taken the lead in the Revolution.

casions, on questions of pressing moment to their common interests in religion or politics. Thus early did Masonry begin to follow, aggressively, on the track of the church, and the state in the United States, and insinuate itself into power in both.

In consequence of the preliminary action at this convention, delegates from the chapters of the several states first mentioned, assembled at Hartford, Connecticut, on the fourth Wednesday of January 1798, and, after due deliberation, finally adopted a constitution for the government of the Royal Arch Chapters, and lodges of Mark-masters, Past-masters, and Most Excellent Masters throughout the said states; and having elected their grand officers, the grand chapter became completely organized.

And now, says Webb with great satisfaction, "the long desired and necessary authority for correcting abuses, and regulating the concerns of Royal Arch Masonry, in the northern states, having been thus happily established, the sublime degrees became flourishing and respectable. Royal Arch Masons

in the southern states (where there were no grand chapters) observed with pleasure and satisfaction the establishment of grand chapters in the northern states, under the authority of a general constitution, and became desirous of uniting with them, under the same authority.”

“Applications were accordingly made for the privilege of opening new chapters in the southern states; but there being no provision made in the constitution for extending its authority beyond the limits first contemplated, the state grand chapters took the subject into consideration, and passed a decree vesting power and authority in the three first general grand officers, or any two of them conjointly, to grant and issue letters of dispensation for the institution of lodges of Mark Masters, Past Masters, Most Excellent Masters, and chapters of Royal Arch Masons, within any state by which there was not a grand chapter established.”

“By virtue of this authority, the first day of December 1804, the general grand officers granted a letter of dispensation for forming

and holding a chapter of Royal Arch Masons in the city of Savannah, in the state of Georgia, by the name of *Georgia Chapter*; and on the first day of March 1805, they granted a letter of dispensation for forming and opening a new Royal Arch Chapter in the town of Beaufort, in the state of South Carolina, by the name of *Unity Chapter*."

"On the ninth day of January 1799, the grand chapter of the northern states met, by adjournment, at Providence, in the state of Rhode Island, and revised their constitution. And finally, "the General Grand Royal Arch Constitution for the United States of America," as altered, amended and ratified, was completed at a meeting of the General Grand Chapter begun and holden at Middletown, in the state of Connecticut, on the ninth day of January, 1806."

The first article of the Constitution thus adopted, has the following bombastic, un-republican phraseology; the first section reads—"There shall be a General Grand Chapter of Royal Arch Masons for the United States of America; which shall be holden as herein-

after directed, and shall consist of a General Grand High Priest, General Grand King, General Grand Scribe, Secretary, Treasurer, Chaplain and Marshal, and likewise of the several Grand and Deputy Grand High Priests, Kings and Scribes for the time being, of the several Grand Chapters hereinafter enumerated, and of the Past General Grand High Priests, Kings and Scribes of the said General Grand Chapter and the said enumerated officers, or their Proxies, shall be the only voters in the said General Grand Royal Arch Chapter."

Throughout these entire proceedings we can perceive the mere management of a few manipulators instead of the general action of the people. Such management was entirely superogatory, uncalled for, and showed a lingering of aristocratic habits acquired under the government of ante-revolutionary times, rather than a proper appreciation and respect for republican institutions. These men were over busy to see that the ark of the new republican government did not fall in the first steps of its progress. And hence they had

recourse, wholly unnecessarily, to the low mysterious motives of a base superstition when the higher and nobler sentiments of religion and patriotism, of faith in the school-house and Bible, would have been infinitely better. The officious intermeddling of Masonry in our institutions, to which it is entirely antagonistic, has served but to excite distrust, hasten civil war, and embitter the spirit of opposition to the government which it pretends to allay.

The people of the northern states did not confirm, or approve of the action of their Masonic wire-workers; for they rose up in manly indignation against Masonry about a quarter of a century afterwards, when its real character began to be developed; and had it not been for the slave question, which grew to demand all their attention, the lodge, which had now become the ally of the slave-power, would have become utterly extinguished. That is a work which still remains to be done. The lodge must be eliminated from our institutions, or they will cease to be republican. It teaches the doctrine of attain-

ing good ends through foul, tricky, underhanded means, which is moral confusion. The foul means are much more likely to be served than the good ends.

# WAS WASHINGTON A MASON?

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Shall the miracles of Sinai have no more virtue than the mysteries of Eleusis, and Jehovah languish away and vanish in the routine of sacerdotal ceremonies, or in philosophical skepticism? GUIZOT.

With steady hand he draws the disguising veil from the intrigues of foreign enemies, and the plots of domestic foes.

DANIEL WEBSTER.

The Masons of the United States claim that Washington was a member of their fraternity; and by the stress which they lay upon this fact, they endeavor to make it appear that he was no mere common member, but a *very distinguished one*. They treat the public to pictures of the Father of the Country, rigged out in Masonic regalia, standing upon a mosaic or tessellated pavement, amidst Masonic symbols, and having a very solemn expression of countenance, as if he were seriously ill; or as if Masonry were something

unutterably sacred and solemn, absorbing his entire thought and feeling in its awful contemplation.

Previous to the war of the Rebellion, southern members of the "mystic craft" seemed interested to make as much out of Washington's Masonry in favor of slavery as possible; and through political sympathy this tendency became slowly but surely communicated to the lodges of the North. We may readily conceive that where Washington was termed an "Illustrious southerner," an "Illustrious slave-holder," etc., it would become very natural to add the additional title of Illustrious Mason. It is well known that Masonry admitted no slaves into its lodges, although these lodges are claimed to be institutions of great benevolence and brotherly love; and it is well known too, that Masonry is conspiratorial and collusive in its character, of extreme latitudinarianism in moral views; and hence, to be a Mason must have appeared to the southern demagogue as a very great virtue. It was sufficient for the northern

Mason to understand that Washington was a great patriot.

One of the various uses to which we have seen the Masonic pictures of Washington put, besides that of favoring Masonry generally, was to grace an illicit bar-room, where liquors were clandestinely sold in violation of the laws of the state,. This curious service rendered to disreputable traffic by the patriotic prestige of our first and noblest President, reminds us of the use which, it is said, is sometimes made of images of the virgin Mary in Romanist countries, which is to preside over, and sanctify the chambers of certain associations of females whose hidden practices, though secret, like those of Masonry, the reader may easily comprehend.

Among the evidences brought forward to show that Washington was a Mason, is the assumed fact that he laid the corner-stone of the Capitol at the seat of our federal government in accord with Masonic ceremonies, in full regalia, and in his character as a Mason. It is this assumption, enlarged and dwelt on by the Masons of the present times, which

has probably led General Grant recently to follow so illustrious an example, and, in the absence of any other more distinguished edifice, to lay the corner-stone of the Boston Post-office in Masonic fashion. As the country was taken somewhat by surprise by this extraordinary proceeding, in which both a President and Vice-president of the greatest Christian Republic of the age were seen to put a solemn face upon rites and ceremonies that, paganish and trivial in their character, are alike strangers both to Christianity and Republicanism, we have thought it well to give the matter a more than momentary examination. We ask the reader's attention while we proceed to make a few observations.

At about the same time that the city of Chicago was being devastated by a conflagration that will long be remembered as one of the most extraordinary calamities of the world, an intimation was given to leading Masons of Boston, Mass., by the President of the United States, that he desired the corner-stone of the half-built Sub-Treasury and Post-office of that city to be laid according to Masonic ceremo-

nies. Preparations were immediately made for that purpose, and especially by that particular class of persons who call themselves Knight's Templar.

The invitation being duly extended through the Grand Master of Masons to the Grand Commander of the Knights, namely, to Benjamin Dean, and the request for an escort appearing to him, the said Dean, "a fit and proper one to be granted," he therefore ordered the commanders of his grand command to report to the excellent Sir Charles Adams Stott, Grand Captain General, who was to have command of the lines. In the grand processional display which followed, a careful arrangement was made for the accommodation of a large number of school children, as if Masonry (an institution got up in a tavern in London in 1717, and made to serve the purposes of an aristocratic government,) were worthy of the particular respect of those upon whom the hopes of the future republic are to depend !

The advent of General Grant and Schuyler Colfax, President and Vice-President of the

United States, at the corner-stone of the Post-office, where the rites were to be exhibited, was the signal for a loud burst of applause from the assembled crowd. After the box with its contents of documents, coins, etc., had been deposited in the stone, Grand Master Gardiner spread the cement beneath it, the President aiding, at his request, with the trowel; the band in the meantime played "*Hail to the Chief*," and the usual farce of "*testing*" the stone, as it is called, followed, together with the heathen libation of "corn, wine, and oil."

The Grand Master of Massachusetts, William Sewell Gardiner, as he gave his name, then delivered an address. In some very stately remarks befitting the occasion, he alluded to that handiwork of Masonry, the Treaty of Washington, which, as a new advent of "peace and good will to men on earth," was got up by the distinguished English Masons, Lords Ripon and Tenterden, and which General Grant, while in search of another term, was probably laying the corner-stone of instead of the Post-office. The chief fea-

ture, however, of this address, was a pathetic, sensational display over *a lock of Washington's hair*. The reference of the speaker to that sacred relic of a distinguished Mason must not be omitted. It reads as follows :

“ We have a most notable precedent for serving the National Government in this peculiar manner. The first President, the immortal Washington, in 1793, in his Masonic capacity, arrayed in the paraphernalia of the craft, laid the corner-stone of the capitol at Washington. The Grand Lodge of Massachusetts reverences the name and cherishes the most grateful remembrance of Washington. Its archives contain his letters, and annually since 1799 a lock of Washington's hair, carefully preserved in a golden urn, the cunning workmanship of the Mason and patriot, Paul Revere, is entrusted to the safe custody of its Grand Master at his installation. This sacred relic we cherish with pious solicitude. Through vicissitudes of fortune hard to endure, through conflagrations which have devoured our temples, this has been spared. We bear it in our processions. It accompanies us to-day. Permit us, Mr President, to place this sacred relic in your hands.”

Let the reader pause and contemplate for awhile all the intended sublimity of this scene—President Grant, our last President, holding in his two hands a gold-enshrined lock of our first President's hair!—placed there by a Grand Master of Massachusetts Masons!!

Think of a procession of American citizens in this nineteenth century—intelligent Christians, Protestants, Republicans, bearing as a “sacred relic” a lock of hair in a vase of gold ! And must not Masonry, which has in its keeping that sacred relic, be very sacred too, pious, patriotic, religious—the true inheritor of Washington’s glory ? The reader must draw his own inferences.

It must be borne in mind that Masonry in the United States claims to be very religious ; and is thought by many of its followers to be better than the church. It was founded, they say, by King Solomon ; and it has all the externals, as well as all the pretensions, of religion. It has its temples, its altars, its priesthood, its prayers, its hymns, its funeral services, its dedications, its libations, etc. in fine, all that to the external senses go to make up religion. Masons, therefore, must be very true, pious, religious, patriotic men ; though one of their great Grand High Priests of the United States, General Albert Pike, of Arkansas, led Indians at the battle of Pea Ridge, it is said, to scalp Union soldiers !

By referring back to the address of Grand Master Gardiner, it will be there seen that the following positive statement is made, *viz*: “The first President, the immortal Washington, in 1793, in his Masonic capacity, arrayed in the paraphernalia of the craft, laid the corner-stone of the capitol at Washington.”

This statement appeared so extraordinary to a member of the National Christian Association Opposed to Secret Societies, that he addressed Mr. William Sewell Gardiner a note, requesting to be informed on what authority that statement was made. To this note Mr. Gardiner very politely replied, giving a lengthy argument in support of his position; all of which, however, was based upon evidence already known, and which is probably the best and most authentic that can be had. That evidence is derived from an account of the ceremony of laying the corner-stone of the capitol at Washington, given at the time in a paper published at Georgetown; and in order that there may be no mistake in the matter, we here give that account entire, as follows :

GEORGETOWN, September 21, 1793.

On Wednesday one of the grandest Masonic processions took place for the purpose of laying the corner-stone of the capitol of the United States, which perhaps was ever exhibited on the like important occasion. About 10 o'clock Lodge No. 9 was visited by the congregation so graceful to the craft, Lodge No. 22. of Virginia, with all their officers and regalia ; and directly afterwards appeared, on the southern banks of the grand river Potomac, one of the finest companies of volunteer artillery that hath been lately seen, parading to receive the President of the United States, who shortly came in sight with his suite, to whom the artillery paid their military honors ; and his Excellency and suite crossed the Potomac, and was received in Maryland by the officers and brethren of No. 22 Virginia and No. 9 Maryland, whom the President headed, and preceded by a band of music, the rear brought up by the Alexandria Volunteer Artillery, with grand solemnity of march, proceeded to the President's square. in the city of Washington, in all their elegant badges and clothing, headed by Brother Joseph Clark, Rt. W. G. M. P. T., and conducted to a large lodge prepared for the purpose of their reception. After a short space of time, by the vigilance of Brother Clotworthy Stephenson, Grand Marshal, P. T., the brotherhood and other bodies were disposed in a second order of procession, which took place amidst a brilliant crowd of spectators of both sexes, according to the following arrangement, *viz* :

The Surveying Department of the City of Washington.

Mayor and Corporation of Georgetown.

Virginia Artillery.

Commissioners of the City of Washington and their attendants.

Stone Cutters.

Mechanics.

Two Sword Bearers.

Masons of the First Degree.

Bibles, etc., on Grand Cushions.

Deacons with Staffs of Office.

Masons of the Second Degree.

Stewards with Wands.

Masons of the Third Degree.

Wardens with Truncheons.

Secretaries with Tools of Office.

Pay Masters with their Regalia.

Band of Music.

Lodge No. 22, of Virginia, deposed in their order.

Corn, Wine, and Oil.

Grand Master, Pro Tem.

Brother George Washington, W. M.

No. 22, Virginia.

Grand Sword Bearer.

The procession marched two abreast, in the greatest solemn dignity, with music playing, drums beating, colors flying, and spectators rejoicing, from the President's square to the capitol, in the city of Washington, where the Grand Marshal ordered a halt, and directed each file in the procession to incline two steps, one to the right and one to the left, and faced each other, which formed a hollow, oblong square, through which the Grand Sword Bearer led the van, followed by the Grand Master, P. T., on the left, the President of the United States in the center, and the Worshipful Master of No. 22 Virginia on the right; all the other orders that composed the procession advanced

in the reverse of their order of march from the President's square to the south-east corner of the capitol, and the artillery filed off to a destined ground to display their manœuvres and discharge their cannon ; the President of the United States, the Grand Master, P. T., and Worshipful Master No. 22, taking their stand to the east of a huge stone, and all the craft forming a circle westward, stood a short time in awful order.

The artillery discharged a volley.

The Grand Marshal delivered the Commissioners a large silver plate with an inscription thereon, which the Commissioners ordered read, and was as follows :

“This south-east corner-stone of the capitol of the United States of America, in the city of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial as his military valor and prudence have been useful in establishing her liberties, and in the year of Masonry 5793, by the President of the United States, in concert with the Grand Lodge of Maryland, several Lodges under its jurisdiction, and Lodge No. 22, from Alexandria, Virginia.

“Thomas Johnson, David Stuart, and Daniel Carroll, Commissioners ; Joseph Clark, R. W. G. M. P. T. ; James Hoban and Stephen Hallate, Architects ; Collin Williamson, Master Mason.”

The artillery discharged a volley.

The plate was then delivered to the President, who, attended by the Grand Master, P. T., and three Most Worshipful Masters, descended to the cavazion trench and de-

posed the plate, and laid it on the corner-stone of the capitol of the United States of America, on which was deposited corn, wine, and oil, when the whole congregation joined in reverential prayer, which was succeeded by Masonic chanting honors, and a volley from the artillery.

The President of the United States and his attendant brethren ascended from the cavazion to the east of the corner-stone, and there the Grand Master, P. T., elevated on a triple rostrum, delivered an oration fitting the occasion, which was received with brotherly love and commendation. At intervals, during the delivery of the oration, several volleys were discharged by the artillery. The ceremony ended in prayer, Masonic chanting honors, and a fifteen volley from the artillery.

The whole company retired to an extensive booth, where an ox of 500 lbs. weight was barbecued, of which the company generally partook, with every abundance of other recreation. The festival concluded with fifteen successive volleys from the artillery, whose military discipline and manœuvres merit every commendation.

Before dark the whole company departed with joyful hopes of the production of their labor.

This account we have been obliged to take second-hand, and a part of it, that pertaining to the order of the procession, we may say, we have taken third-hand, though perhaps the whole may be relied upon as nearly true ; as much so, at least, as any other statements which come to us through a Masonic medium.

But where do we find in it that Washington appeared in regalia, or took the part of Masonic Grand Master, or any other Masonic office in the ceremonies? What evidence is there that he did anything more on the occasion than to tolerate a foolish custom which he could not for the moment conveniently resist! We all know that to Washington belonged, in a peculiar manner, the founding of the American Union, the responsibility of which was the subject of his most earnest thoughts and labors. He was particularly anxious to establish the capitol of the nation upon the north bank of the Potomac, and to allay the great excitement and discord which attended the question of its location. In this state of things he would not be likely to reject, or examine closely the motives of any body of men, or any organization that would offer its good will towards furthering the main object in view.

But if Washington really did think, for one moment, that such principles of brotherly love and unity as are inculcated by Masonry were fit principles whereon to found the corner-

stone of the great temple of liberty and christian virtue, he was very greatly mistaken, as he himself must have soon afterward discovered, and as is now well known. Because that very Masonry, which has been so forward to interfere with the foundation stones of the capitol on two occasions, and which now exhibits itself in the various forms of Mormonism, Odd-Fellowship, Knights of the Golden Circle, Ku-Kluxes, etc., has been made the instrumentality of the slave power, it is believed, to try to upset that very same capitol whose corner-stone it had laid in "awful order," "with grand solemnity of march," "in the greatest solemn dignity," and "in all their elegant badges and clothing."

In remarking upon the foregoing account of corner-stone laying, Mr. William Sewell Gardiner, Grand Master of all the Masonic Lodges of Massachusetts, says :

"From the above, especially the order of the Masonic procession, it is Masonically evident that Washington *must* have been in Masonic regalia to have occupied the position *in line* which it appears that he did."

Now, we doubt not that it is "Masonically

evident" that Solomon established Masonry ; that John the Baptist and John the Evangelist were Masons ; that Generals Sickles, Butler, Logan, Pike, Breckenridge, Jefferson Davis, Andrew Johnson, Schuyler Colfax, Brigham Young, etc., all distinguished secret society men, we believe, have derived some peculiar virtue from the holy putative progenitors of the "ancient and honorable institution," which "is the most moral institution that ever subsisted," etc., etc., but however evident these assertions may appear to Masons, they would require proof to be accepted by the outer, open public—by those who do not understand the mysterious way in which such characters have come by their peculiar virtue. All these men may possibly be very pious, holy, and fit to lay all the corner-stones of the temple of liberty in a free republic—all things are possible with God—but we should require some other evidence to that end than Masonic evidence. A thing may be "Masonically evident," and yet, at the same time, be historically, morally, and actually, very untrue.

By referring to the order of procession

given above, we see that Washington was placed between the Grand Master *Pro Tempore* (there was no full Grand Master present) and the Grand Sword Bearer. This is a post of *honor*, and not of Masonic office ; for in the real Masonic form of procession there is no higher officer behind the Grand Master. The prefix given to Washington is *Brother*, and not his Masonic title. The letters and words following his name are *W. M. No. 22 Virginia*. These letters, *W. M.*, stand, we presume, for Worshipful Master ; but this does not imply an office higher than Grand Master, and one which qualifies the incumbent to lay corner-stones Masonically. Besides, we have Washington's own statement, made five years later, in 1798, that he presided over no lodge, either of English Masonry or any other, and that he had not been inside of a lodge more than once or twice during the latter thirty years of his life ! That he was not the Worshipful Master of Lodge No. 22 Virginia is plain from the statement in the account that, while the procession was passing through the open ranks to the corner-stone, "the Grand

Sword Bearer led the van, followed by the Grand Master P. T. (*pro tempore*) on the left, the President of the United States in the center, and the Worshipful Master of No. 22 Virginia on the right."

Nor is there any evidence that Washington officiated as a Mason in laying the corner-stone ; but only as President of the United States, just as Queen Victoria herself might do on a similar occasion. We find no evidence, whatever, worthy of credit, that Washington either wore an apron on the occasion, or that he consented to go through the hollow mummerly which President Grant and Vice-President Colfax voluntarily offered to exhibit to a wondering public over the corner-stone of a post-office.

We have given the gist of Mr. Gardiner's proof that Washington officiated in full regalia at the laying of the corner-stone of the national capitol ; all of which is doubtless intended to show to an unthinking public that Washington was a great Mason ; and that where Masonry finds itself allied with such greatness of character as was his, Masonry too, itself, must be

great, if not, indeed, the cause of the greatness. But we shall now proceed to bring forward evidence on the other side of the question; and shall rely principally upon Washington's own words, as contained in the following letters. We may remark, by way of preface, that these letters were written to a Rev. Mr. Snyder, of Maryland, who called the attention of the illustrious chief to the dangers to liberty to be apprehended from Free Masonry; and were published in a paper printed at Woodstock, in Virginia, some forty years ago :

LETTER I.

MT. VERNON, Sept. 25, 1798.

SIR : Many apologies are due to you for my not acknowledging the receipt of your obliging favor of the 22d ult., and for not thanking you at an earlier period for the book you had the goodness to send me. I have heard much of the nefarious and dangerous plan and doctrines of the Illuminati, but never saw the book until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter have prevented my reading the book hitherto, namely, the multiplicity of matters which pressed upon me before, and the debilitated state in which I was left after a severe fever had been removed; and which allows me to add little more now than thanks for your wishes and favorable sentiments, except to correct an error you have run into

of my *presiding* over the English lodges in this country. The *fact* is, I *preside* over *none*, nor have I been in one more than *once or twice* within the last THIRTY YEARS. I *believe*, notwithstanding, that none of the lodges in this country are contaminated with the principles ascribed to the society of the Illuminati.

With respect, I am, &c.,

G. WASHINGTON.

LETTER II.

Mt. VERNON, Oct. 10, 1798.

SIR : It is more than a fortnight since I acknowledged the receipt of your first letter, on the subject of the Illuminati, and thanked you for Robinson's account of that society. It went to the Post-office as usual, addressed to the "Rev'd Mr. Snyder, at Frederick Town, Maryland." If it has not been received before this, some mishap must have attended it, of which I pray you to advise me, as it could not have been received at the date of your last, not being mentioned. I am, &c.,

G. WASHINGTON.

LETTER III.

Mt. VERNON, Oct. 24, 1798.

REV'D SIR : I have your favor of the 17th inst. before me, and my only motive for troubling you with the receipt of this letter is, to explain and correct a mistake, which I perceive the hurry in which I am obliged often to write letters has led you into.

It was not my intention to doubt that the doctrines of the Illuminati and principles of Jacobinism had not spread in the United States. On the contrary, no one is *more fully satisfied of the fact* than I am.

The idea that I meant to convey was that I did not believe that the lodges of Free Masons in this country had, as *societies*, endeavored to propagate the diabolical tenets of the former, or the pernicious principles of the latter, if they are susceptible of separation. That *individuals of them* may have done it, that the *founder*, or *instrument*\* employed to found the *Democratic Societies* in the United States may have had these objects, and actually had a separation of the people from their government in view, is too evident to be questioned.

My occupations are such, that little leisure is allowed me to read newspapers or books of any kind. The reading of letters and preparing answers absorbs much of my time. With respect, &c.,

G. WASHINGTON.

The character of these letters will throw a clear light upon the sentiments which, at about the same period, were expressed by the Father of the Country in his Farewell Address. We allude more particularly to the following passages; which we give italicized as we find them quoted:

“All *obstructions* to the execution of the laws, all *combinations* and *associations*, under whatever plausible

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\*This probably alludes to the Tammany Society, a modified form of Secret Association. John Adams said „that history ought to convince all mankind, that committees of secret correspondence are dangerous machines, that they are caustics, and incision knives, to which recourse should never be had but in the last extremities of life, in the last question between life and death ”

character, with the real design to *direct, control, counter-act*, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize *faction*, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation the will of a party, often a small but enterprising minority of the community ; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organs of consistent and wholesome plans, digested by common councils, and modified by mutual interests.

“However *combinations* or *associations* of the above description may now and then answer popular ends, they are likely, in the *course of time* and things, to become *potent engines*, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government.”

The part played by the Masonic fraternity at the funeral of Washington was small and insignificant when compared with their pretensions at the present day. They generally make their greatest and most impressive shows at the funerals of their fellow Masons ; and if Washington was indeed such a great Mason as they pretend he was, why did they not make a great demonstration over his remains ?

It is, probably, because Washington, since the date of laying the corner-stone of the capitol, had come to understand more clearly the true character of Masonry, and had virtually renounced it in his sentiments given above.

French and German Masonry had, in the meantime, become known to the world as allied with the most abominable ideas subversive of all social order as well as all just government. These ideas were spreading in the United States, and were giving Washington, at the period of his death, the greatest anxiety and concern.

Popular opinion was becoming aroused, even at that early period, against secret societies ; and hence the Masons at Washington's funeral occupied but a very small space. Instead of thrusting their trivial rites and ceremonies upon an occasion of such solemn import, they were content with a place in rear of the mourners, which other *speculative* trades unions might also have had if they chose, yielding the precedence to the military and the clergy, to whom it properly belonged. In order that the reader may see, and judge

for himself, we give the following account of the real position occupied by Masons at the funeral of Washington, which also originally appeared in a Georgetown paper. It reads as follows :

WASHINGTON ENTOMBED.

GEORGETOWN, Dec. 20.

On Wednesday last, the mortal part of WASHINGTON the Great—the Father of his Country and the friend of man. was consigned to the tomb, with solemn honors and funeral pomp.

A multitude of persons assembled, from many miles around, at Mount Vernon, the choice abode and last residence of the illustrious chief. There were the groves—the spacious avenues, the beautiful and sublime scenes, the noble mansion—but alas ! the august inhabitant *was now no more*. That great soul was gone. His mortal part was there indeed ; but ah ! how affecting ! how awful the spectacle of such worth and greatness, thus, to mortal eyes, fallen !—Yes ! fallen ! fallen !

In the long and lofty portico, where oft the Hero walked in all his glory, now lay the shrouded corpse. The countenance still composed and serene, seemed to depress the dignity of the spirit which lately dwelt in that lifeless form ! There those who paid the last sad honors to the benefactor of his country, took an impressive—a farewell view.

On the ornament at the head of the coffin, was inscribed

SURGE AD JUDICIUM—about the middle of the coffin, GLORIA DEO—and on the silver plate,

GENERAL

GEORGE WASHINGTON,

Departed this life on the 14th December, 1799, *Æt.* 68

Between three and four o'clock, the sound of artillery from a vessel in the river, firing minute guns, awoke afresh our solemn sorrow—the corpse was removed—a band of music with mournful melody melted the soul into all the tenderness of woe.

The procession was formed and moved on in the following order :

Cavalry,	}	With arms reversed.
Infantry,		
Guard.		
Music		
Clergy.		

The General's horse with his saddle, holsters, and pistols

Cols.	Pall Bearers. {	CORPSE.	} Pall Bearers.	Cols.
Sims,				Gilpin,
Ramsay,				Marsteller,
Payne.				Little.

Mourners,  
Masonic Brethren,  
Citizens.

When the procession had arrived at the bottom of the elevated lawn, on the bank of the Potomac, where the family vault is placed, the cavalry halted, the infantry marched towards the Mount and formed their lines—the clergy, the Masonic Brothers, and the citizens, descended to the vault, and the funeral service of the church was performed. The firing was repeated from the vessel in

the river, and the sounds echoed from the woods and hills around.

Three general discharges by the infantry—the cavalry and eleven pieces of artillery, which lined the banks of the Potomac back of the vault, paid the last tribute to the entombed Commander in Chief of the Armies of the United States and to the departed Hero.

The sun was now setting. Alas ! the SON OF GLORY was set forever. No—the name of WASHINGTON—the American President and General—will triumph over DEATH ! The unclouded brightness of his glory will illuminate the future ages !

This was evidently no occasion for a farce, and hence the Masons contented themselves by merely putting in an appearance. There is a solemnity, a pathos, a simplicity and grandeur in these funeral honors to Washington that are utterly repellant to those gross, artificial displays which are usually exhibited at Masonic funerals.

It is one of the rules and landmarks of Masonry not to bury the dead with Masonic *honors* unless they have expressed a wish to that effect. As Washington was not buried with such honors, it is fair to presume that he made no request to be buried in that way ; and hence another reason why we may infer

that the Father of the Country was not so much bound up in the “mystic tie” as the fraternity would fain make us believe.

After an attentive perusal of the views of Washington, given in his latter days, with respect to the character of Masonry, it is difficult to conceive how any fair or candid mind, if liberally educated, could hold him up to the admiration of young men as a distinguished Mason. It is as if one should extol another for being a great churchman when he had not been in church but two or three times in thirty years ; or it is like the course of the southern politician who used to refer to Abraham, of sublime faith, as a distinguished slave-holder.

Masonry is a fraud and an imposition, as any one may see by examining into its pretensions, its books, and its operations ; and any one who makes use of it, may justly be suspected of some fraud and imposition in his object ; or at least, in the instrumentality by which he would effect his object, which, in a moral point of view, amounts to about the same thing. We may safely infer, in a christian, republican country, that whenever Ma-

sonry is resorted to as an agency, there must be something wrong somewhere ; and who-soever, occupying the high position of President or Vice-President of the United States, voluntarily has recourse to it, for a seemingly trivial, or any other, purpose, as General Grant and Schuyler Colfax have recently done, such men are not worthy of the faith and confidence of a free people. To say the best possible of them, they are very mistaken and misguided men.

What man worthy of the consideration of a moral people (and no other kind of people can be a free, self-governing people,) would value the patriarch Abraham for his slaveholding instead of for his faith, or would extol and imitate the patriot Washington for the least worthy of all his qualities, namely, for having been, as a young man, like the Emperor Julian, and thousands of other honest, generous, unsuspecting young men, gulled into a lodge of Masons, but which he never afterwards frequented, and which was entirely unworthy of, as it was unsuited to, the distinguished excellence of his character !

Why is it that Andrew Johnson, who, as President of the United States, dedicated the Masonic Temple of Boston, and General Grant and Schuyler Colfax\* should imitate the very lowest and worst of Washington's qualities, viz : his Masonry, instead of aiming to follow the example of his higher and nobler qualities ? These are questions that every one should examine into who is interested in the perpetuation of our free institutions.

From the facts which we have here given, the reader will be enabled to form a decided opinion as to what extent Washington was a Mason, and also as to what purposes that fact is being made to serve ! Washington was indeed a Mason, so far as the mere fact of initiation into Masonic mysteries goes ; that must be admitted ; but so also was he a slaveholder, an Episcopalian, a Surveyor, a man who occasionally played cards for money, and who also often drank spirituous and intoxicating liquors ; but for which one of these qualities alone, by itself, or all put together, should

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\* This article was written before Mr. Colfax's connection with the Credit Mobilier had been made public.

his great name be held up to the youth of the rising generation and to the world, as worthy of especial esteem and admiration? Shall we teach our African fellow-citizens to esteem Moses, the Law-giver, because he had an Ethiopian wife, or to revere the Saviour of mankind because an African helped to bear his cross? No; it is not Washington the Mason, but Washington the MAN, whose memory should be held in reverence by the American people.

Let it be hoped that we have seen the last President of the United States that will ever venture upon the charlatanry of laying corner-stones of Post-offices, or any other edifice, with what is called "Masonic rites and ceremonies." We are all interested in preserving the dignity of the chief office of the country

In conclusion, and in reply to the question with which we opened the discussion of this subject, viz: Was Washington a Mason? we admit, simply, briefly, decisively, that he *was* a Mason; but we claim that Masonry is not a necessary or desirable qualification for the Presidency. It is, on the contrary, a belittling

derogation of that high and important office ; and one which should occasion the people of the present day to think twice before electing a Mason to fill it. The man who has tied his tongue to a prostituted oath, or who teaches men so, and considers it equally important with religion, is not a suitable character to govern freemen. He, himself, is not free. Masonry is not American, nor is it Republican, nor Democratic. It is apparently a device of the English aristocracy for keeping coarse natures in subjection to aristocratic rule by playing upon their ignorance, superstition, and fondness of mystery. It is an imposition, a pious fraud, which stultifies men by corrupting their religion. Though wholly foreign to the genius of our institutions, it has become all-powerful in politics, underlying our elections, shaping our domestic policy, and entering largely into our diplomacy. It is Jesuitical, pretending one thing and doing quite another; even its works of charity, like those of the Tammany Order, being prostituted to the purposes of aggrandizement and power. Aided by the political tendencies of a free

country, it threatens to become the chief educational principle of our people, teaching men to be double in their views, insincere, crooked, indirect, Pharisaical, and dishonest. With such traits as these, it is evident that no people can long retain the republican form of government, or preserve a living faith in humanity or the Christian religion.

Let it be remembered that General Grant and Vice-President Colfax laid the corner stone of the Boston Post-office in Masonic fashion in order to please the Masons of America and England ; that the Mason-made treaty of Washington was doubtless long kept in suspense and agitation in order to act favorably upon General Grant's re-election to the Presidency ; and that, in fine, in the words of the poet,

“One base deed of prolific power,  
Like its accurs'd stock, engenders more.”

Masonry itself is one great imposture which spreads and ramifies into thousands of others.

# FILLMORE'S AND WEBSTER'S

## DEFERENCE TO MASONRY.

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How slow and difficult are the triumphs of reason over prescriptive absurdities. WADDINGTON.

Do not think anything in this world worth the obtaining by foul and unjust means.

LORD CLARENDON.

Having thus referred to the ceremony of laying the corner-stone of the National Capitol by President Washington, it will not be deemed improper to give a short account of a similar ceremony which was observed at the laying of the corner-stone of the extension of the capitol, which took place fifty-eight years later. For this purpose we could not convey clearer or more explicit ideas than by giving the exact words of Daniel Webster, who delivered the address on the occasion. An extract from his address reads as follows :

“The anniversary of National Independence appeared to afford an auspicious occasion for laying the foundation-stone of the additional building. That ceremony has now been performed, by the President himself, in the presence and view of this multitude. He has thought that the day and the occasion made an united and imperative call for some short address to the people here assembled ; and it is at his request that I have appeared before you to perform that part of the duty which was deemed incumbent on us.

“Beneath the stone is deposited, among other things, the following brief account of the proceedings of this day, in my handwriting :

“On the morning of the first day of the seventy-sixth year of the Independence of the United States of America, in the City of Washington, being the 4th day of July, 1851, this stone, designed as the corner-stone of the extension of the Capitol, according to a plan approved by the President, in pursuance of an act of Congress, was laid by

“MILLARD FILLMORE.

“PRESIDENT OF THE UNITED STATES,  
assisted by the Grand Master of the Masonic Lodges, in the presence of many members of Congress, of officers of the Executive and Judiciary Departments, National, State, and District, of officers of the Army and Navy, the corporate authorities of this and neighboring cities, many associations, civil, military, and Masonic, officers of the Smithsonian Institution and National Institute, professors of colleges and teachers of schools of the District, with their students and pupils, and a vast concourse of people

from places near and remote, including a few surviving gentlemen who witnessed the laying of the corner-stone of the Capitol by President Washington, on the eighteenth day of September, seventeen hundred and ninety-three.

“If, therefore, it shall be hereafter the will of God that this structure shall fall from its base, that its foundation be upturned, and this deposit brought to the eyes of men, be it then known, that, on this day, the Union of the United States of America stands firm, that their Constitution still exists unimpaired, and with all its original usefulness and glory ; growing every day stronger and stronger in the affections of the great body of the American people, and attracting more and more the admiration of the world ; and all here assembled, whether belonging to public life or private life, with hearts devoutly thankful to Almighty God for the preservation of the liberty and happiness of the country, unite in sincere and fervent prayers that this deposit, and the walls and arches, the domes and towers, the columns and entablatures now to be erected over it, may endure forever !

“GOD SAVE THE UNITED STATES OF AMERICA.

“DANIEL WEBSTER,

“*Secretary of State of the United States.*”

We may remark upon this ceremony that neither President Fillmore nor Daniel Webster was a Mason. In fact, the latter had fully expressed the opinion that Masonry was incompatible with free government. Notwithstanding this, however, these distinguished

men consented to give the fraternity a prominent part to perform in the ceremonies. It is true the head man of the Masons present, and officiating on the occasion, is alluded to rather vaguely as the "Grand Master of the Masonic Lodges,"\* yet of all the "many associations" present, why should the head of a secret association be given the function above all others of assisting the President to lay the corner-stone? Why should the "Grand Master," for instance, of this purely English institution or Masonry, be elevated into a position of national importance in the United States, and be placed above the officers of the Smithsonian Institute, or the President of Georgetown College, or the Superintendent of the Theological Seminary of Alexandria, or the head of the Judiciary Department, or of any of the many associations of American origin and character then present?

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\* Did the great statesman allude to the Lodges in this way from a conviction that they had become established as an irreversible corner-stone of the republic; or was it from a mere effort at conciliation, thinking that they might be the means of temporarily prolonging the life of the republic, as do poisonous medicines the human system, beyond a threatening peril of the moment?

The reason is obvious : the pretensions of Masonry, preposterous as they are, had, by being systematically maintained, at last obtained for the institution the mastery of the position over all other associations. It was regarded as a mysterious yet benevolent power that operated in the affairs of men as a kind of mediator, which secretly and quietly, yet effectively, brought out matters to a better ending than they seemed to promise. Men bowed to it as a possible pacificator in the slavery question, while in reality it was the very instrument that the slave-power was using to carry out its treasonable designs.

What, then, have Washington, and Fillmore, and Webster, gained to the cause of our free institutions by surrendering to Masonry the importance of a national precedence of position on solemn public occasions ? To this question let a long war of rebellion against those free institutions, threatening to upset the Capitol from its foundations, be the answer ! It is very certain that Masonry, which has exacted so much deference from our wisest and best of rulers, can show nothing of value

which it has given to the country in return. Why should Free Masons be allowed to lay the foundations of our public edifices more than any other set of men? There is, indeed, a great impropriety in permitting professors of secret and mystic arts to have to do with anything of a fundamental character in our institutions. There is nothing secret or mysterious about republican government. Its distinguishing traits are openness, fairness, and equal rights and privileges to all.

The Chaplain of the Senate would be a far more suitable officer for assisting in laying the foundation-stones of national edifices than the "Grand Master" of a Lodge.

A BRIEF OUTLINE  
OF  
THE PROGRESS OF MASONRY  
IN THE  
UNITED STATES.

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If law, religion, and government,  
be surrounded by *mystery* and  
*artifice*, man will not know the  
truth, and therefore cannot teach it.  
OLD AUTHOR.

In all nations, a spurious, preten-  
tious religion has been the *avant-  
courier* of their destruction.  
H. H. SPARKS.

The *written* constitution of a people may differ very widely from their real, inherent constitution. The written constitution of the United States would not suit the Turks, for instance, who might nevertheless be good Masons ; it was designed for a Christian people, free, sincere, confiding, self-reliant, and each governed primarily by his own independent convictions of right. And such was

the real, inherent character of the American people at the time their constitution was framed.

But under the tuition of the Lodge, which is not designed particularly for a Christian people, but for an idolatrous one as well, a very different character has already become impressed upon the community, and the average individual is no longer the free, sincere, confiding, self-reliant, and independent man that he once was ; but he often exhibits qualities right the reverse of these. His opinions become double-visioned, dubious, artificial, distrustful, fearful of the secret power of collusion, and shaped by its direction. It must be evident, therefore, that under circumstances like these, the written constitution of the United States is no longer fully applicable to our condition.\* It is the constitution of the Lodge.

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\* But little was done by the war-administration towards impressing the constitution of the country upon the glowing enthusiasm that pervaded the people, to leave its print there for future time, when the glow should have cooled down into a fixed, rational patriotism. The result of that administration has been, it may well be feared, to give "The General Grand Royal Arch Constitution for the United States of America," the deeper and more abiding impression.

that prevails ; and that is not republican, but oligarchical, aristocratic, and monarchical.

The Lodge is rapidly taking the place of the church and school-house among us ; and if our written constitution and the inherent constitution of the people are ever brought back into relation again, the Lodge must be abolished. If this is not done, our constitution, before another century has passed, will have become a dead letter. It will be like the mere form of free institutions, which, under the guise of territorial government, is applied to that Masonic and despotic organization known by the name of Mormonism\* Slavery itself was not more hostile to republican government than is Masonry. By the word Masonry is meant, of course, a generic term which includes all kinds of secret associations.

In order to trace briefly the progress of se-

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\* Much has been said of late years of the difficulty presented by the question of Mormonism. The best, and perhaps the only way of getting rid of that mystery-worship, is to begin by ridding the body politic of all secret societies in general. Mormonism is but the external symptom of a disease that affects the whole country. The mere removal of the Grand Lodge of Great Salt Lake City would not reach the seat of the disease. *That* exists nearer the source of public vitality.

cret, collusive arts in the United States, and to show how slowly yet surely these arts are taking the place of that open, fair and impartial dealing on which republican government must rest, we may give the following general outline.

Masonry was introduced into America from London somewhere about the year 1733, and was doubtless considered a valuable engine for aiding the colonies in their insurrection against the home government. It can be used, however, to rebel against any one form of civil government as well as another.

Washington, as well as some other American officers, including, I believe, Arnold and Burr, joined the Lodge; but in 1798, on being questioned rather closely about it by the Rev. Mr. Snyder, he virtually made an apology for his membership, by saying that he did not preside over any Lodge, as he was said to do, and as the Masons doubtless claimed, and that he had not been inside of a Lodge more than once or twice in thirty years. This fact may be found in Sparks Letters of

Washington, extracts from which we have given.

Yet it is customary in these modern days for the fraternity to claim Washington as a very great Mason!—from which their want of candor or their ignorance of history may be inferred.

Governor John Hancock declared himself opposed to secret societies ; as did also Presidents Madison and John Quincy Adams.

In a letter of Daniel Webster, dated Boston, November 20th, 1831, occur the following remarks on the subject of Masonry :

“I have no hesitation in saying that, however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation ; that from its very nature it is liable to great abuses ; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens ; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others ; are especially unfavourable to the public good.”

vorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

In the meantime the people of the free States had risen against Masonry, and made it a question of political action at the polls. Unfortunately they did not pursue the matter with that constancy and devotion which the importance of the measure deserved, but allowed themselves to be diverted from their object into political channels where the slave-power could act to greater advantage. The great mass of their votes were cast, not for the anti-Masonic candidates, but for Clay and Jackson, both of whom were slave-holders and high Masons. The people being thus diverted from their pursuit of Masonry, have been too much occupied since then, with slavery and the war which it has occasioned, to continue the pursuit.

Thus, during the early years of the development of our free institutions under the con-

stitution of 1789, though the progress of Masonry met with constant opposition from a free people, yet it made continual advances nevertheless ; and after the alliance with the slave-power it became rapid and almost unresisted. Odd Fellowship, another English institution, invented in Manchester, came to its support ; and in 1844, nine years after Webster had given utterance to the preceding remarks, an attempt was made to secure a legal recognition from Congress of both Masonry and Odd Fellowship. An idea of the boldness of this movement may be formed when it is reflected that Masons presume to administer oaths, a function proper to governments alone, which oaths bind the members, under certain circumstances, to take the life of a citizen of the United States ; and it was for such an institution as this, unknown to our religion and to our common law, that a charter was demanded ! Mr. Bower, from the committee on the District of Columbia, introduced two bills, on the 27th of March, 1844, for chartering Grand Lodges. Bill No. 264 was for the Odd Fellows, and Bill No. 265 for

the Free Masons. Both bills were objected to and voted to lie on the table by the decisive vote of 133 to 29. Even many members from the slave States were not yet prepared to vote for a measure so wholly subversive of the original character of our government. There was not a vote in favor of the measure from the States of New Hampshire, Vermont, Massachusetts, New York, Virginia, North Carolina, Louisiana, Tennessee; Michigan, and Illinois; and only four in all New England.

Another attempt was made in 1851 to get a charter from Congress for the Odd Fellows; and by this time the institution had apparently rendered such services in giving countenance to Masonry and slavery, and hence to the cause of cheap labor, a low tariff, and free trade, that it might expect better success. But it failed again; and this at a time, let it be remembered, when the Democracy was still in the ascendant. (See *National Intelligencer*, January 28th, 1851).

At a little later period a secret political party was organized, the result of which was

destined to inure to the further spread and establishment of Masonry, and to nothing else. It was called *Know-nothingism*. Whatever may have been the object of this society, its operations were watched, caught at, and diverted to its own uses by Masonry, which, like Jesuitism, makes use of every movement of the people, however worthy and noble, to serve the low, selfish purpose of building up and strengthening itself. It hesitates at no undertaking in this direction, however bold or arduous ; and it sought even to make the war of the rebellion serve its own interests and designs, instead of those of the country.

At length, in April, 1864, a Masonic Hall Association, of the District of Columbia, was chartered by Congress, and thus a power behind the throne has become established there, which is able to influence perniciously, if not to control, the interests of the whole country. The vote by which this measure, so hostile to the early republican maxims of the people, was effected, cannot be ascertained ; for it was done in a covert way, so that no one can ever learn how any member voted without a

direct application to him in person. And hence, a measure fraught with the most dangerous consequences to free government, is wholly void of all personal responsibility. The action upon it has been secretive, sly, irresponsible, like the operations of Masonry itself. A letter of inquiry on the subject has been addressed to the Speaker of the House, Mr. Blaine ; but he is a distinguished Knight Templar, it is said, and has not thus far deigned to make a reply. Nor was it to be expected, perhaps, where the presiding officer of the chief deliberative assembly of a *republican* country bears one of the proudest titles of an *aristocracy*, in direct violation of the constitution.

From making itself recognized as a legitimate corporate power by a free government, the next step taken by Masonry is to enter upon international relations, and to have a hand in a treaty of peace between two great Christian nations. The treaty of Washington, by which the Alabama difficulties were adjusted, would seem to have been got up and ratified under the especial sanction of Ma-

sonry. The two principal English members of the High Commission by which the treaty was framed, Lords Ripon and Tenterden, were distinguished Master Masons, presiding over Grand Lodges, the former being the Grand Master Mason of England. The Masonic members of the Commission were called from their "labor" to a magnificent "refreshment" by the Grand Master of the Most Worshipful Grand Lodge of the District of Columbia, in the form of a splendid banquet, at which some thirty or forty of the Master Masons of both houses of Congress were present. The occasion was intended, to all appearances, to give a Masonic character and sanction to the treaty; to establish a sort of Masonic alliance, offensive and defensive, between England and the United States, an act which could not be done by our constitution; and in furtherance thereof, the first degree of English Free Masonry was bestowed upon two ambitious Americans.

The most careful efforts were made to turn the attention of the public to this treaty. It was claimed to be a glorious beginning of the substitution of arbitration in the place of war,

and to signalize the advent of a new era of peace and good will to man. Yet this work of such lofty pretensions, which one would suppose ought to seek the crowning grace and favor of that religion whose especial mission was to bring peace and good will to man, was got up and executed under the auspices and sanctions of Free Masonry, in which the Christian forms of faith were not asked for their prayers or for a blessing, no, not even for a *Te Deum*! The inference is that Christianity was not considered a religion of sufficient breadth to give a proper, dignified sanction to such a grand work as a treaty of peace between two great nations; and that Masonry was chosen in preference as a “broader” and more comprehensive and humanizing faith! This opinion seems to be confirmed by the fact that a formal reception which was given by the administration not long afterwards to the Japanese Embassy, was held in that Masonic Hall, the “association” of which had, some eight years before, been chartered by Congress. The following

account of the banquet is taken from a newspaper of the day :

### EARL DE GREY AS A MASON.

A GRAND RECEPTION TENDERED TO THE ENGLISH GRAND MASTER BY THE GRAND LODGE OF THE DISTRICT OF COLUMBIA  
—A GRAND OCCASION.

WASHINGTON, April 10th, 1871.

At a meeting of the M. W. Grand Lodge of the District of Columbia, held on the 8th of March, a resolution was unanimously adopted appointing a committee to take the necessary measures to extend to the Earl De Grey and Ripon, the Most Worshipful Grand Master of Free and Accepted Masons in England, a suitable reception. Accordingly, C. F. Stansbury, the Grand Master of Masons in this District, addressed the Lord de Grey a note, in which he said :

“In common with the Masonic fraternity throughout the United States, the Masons of this jurisdiction have learned with pleasure of your visit to this country, and are desirous of extending to you such a welcome as shall manifest not only their respect for you personally, but their honor for your high Masonic office, and their fraternal regard for their English brethren of the mystic tie.”

Mr. Stansbury said he should do himself the honor of calling on his Lordship, in his official character, to tender a friendly greeting at such time as he might be pleased to appoint to receive him. Earl De Grey appointed a time, and, in accordance with the invitation, Grand Master Stansbury called on Lord de Grey and Lord Tenterden the following day, and was very cordially received. After a

pleasant interchange of friendly and fraternal sentiments, Mr Stansbury verbally invited Earl De Grey to a reception and banquet at Masonic Hall on the 10th inst, which was cordially accepted. Invitations were also extended to Lord Tenterden, of the High Commission; Mr. Sylemon Le Stronge, Secretary of the British Legation; Sir John McDonald and Mr. Northcote, son of Sir Stafford Northcote, of the High Commission, which were duly accepted. The Committee appointed by the Grand Lodge to arrange the preliminaries of the banquet also extended invitations to the Grand Masters of the Masons of all the States of the Union to be present on the occasion, and these, together with the distinguished English brethren, were the only guests invited.

Letters of acceptance were received from the following Grand Masters; John L. Holbrook, Pennsylvania, P. G. M.; John T. Heard, Deputy for G. M. William Sewell Gardner, Massachusetts; Asa Smith, Connecticut; R. A. Lamberton, Pennsylvania; John C. McCabe, Delaware; John H. B. Latrobe, Maryland; Alex. H. Newcomb, Ohio; Samuel Lawrence, Georgia; and Jackson Orr, Deputy for John Scott, Iowa.

This evening the Masons assembled, about 170 in number, including eight Senators and thirty-four members of the House, among them members of former Committees on Foreign Affairs. When Earl de Grey was escorted into the Grand Lodge-room he was invited to occupy the Grand Master's chair, and after a few minutes had passed Grand Master Stansbury delivered an address breathing the warmest words of fraternal welcome. Earl de Grey, in response, spoke as follows:

“MOST WORSHIPFUL SIR AND BROTHERS: I trust you

will permit me to return to you and to the Grand Lodge of the District of Columbia my most grateful thanks for the very kind and fraternal welcome which you have given me on this occasion. I assure you, Sir, that I esteem it the greatest honor to have thus been received, and to have had the opportunity of being presented by you to the Grand Lodge of the District of Columbia, an honor which I am well aware I owe not to my personal worth, but to the fact—and the most important and significant fact—that I am the representative of the Grand Lodge of England, holding the highest office that can be conferred upon a Mason in England, that of Grand Master. And, Sir, I esteem it a most fortunate occasion—fortunate for me as an individual, and fortunate for Masonry in both countries, that there should at length have taken place so close a union between Masonry in America and Masonry in England, and that you should now, for the first time, as you tell me, receive within the walls of this important Grand Lodge of Free Masons the Grand Master of England. We all know that fraternity is the first principle of Masonry, and therefore it is that all must rejoice at everything which tends to bind more closely together the Masons' different countries. I, Sir, esteem myself very fortunate indeed to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge the most grateful recollections of your kindness. I shall make it my first duty to tell my brethren in England of the magnificent reception which has been accorded to their Grand Master to-night. and I am confident that I do not misinterpret the feelings with which they will receive the information when I see them. They will rejoice that the first step has been taken which will tend to a closer and more intimate union

between American and English masses—[great applause]—a union which, for my part, I have always believed existed, but which, I believe, will be closer and more intimate in the future.”

The Earl was applauded as he resumed his seat. A recess was taken to enable the brethren to be presented to the Earl de Grey. Lord Tenterden was also the recipient of attention. The latter is Grand Master of Harmony Lodge, England. After these greetings were over, the company proceeded to the Music Hall, which was appropriately decorated. The banner of the Grand Lodge was displayed in the east end of the room, and to the right and left were hung the portraits of George Washington and Queen Victoria, while the walls were draped with American and British flags. The company sat down to the banquet. At the removal of the cloth a table lodge was opened, and the gavel of the Grand Lodge was supreme, as in the Grand Lodge. The Grand Master, C. F. Stansbury, wore the apron and sash and used the gavel which formed part of the insignia of Washington. None but Masons were admitted to any of the ceremonies. Even the caterers, servants, and musicians, belong to the fraternity.

Grand Master Stansbury called the brethren to order, and extended to all a fraternal welcome. Several toasts were given and responded to, when Earl de Grey was brought to his feet by a complimentary allusion to him and to his mission, and to his high position as a Mason.

The Earl said :

“Most Worshipful Sir and Brethren, I beg to return you my most grateful thanks for the very kind reception which you have been pleased to give me this evening. I

feel proud of this reception, because I know that it has been accorded to me as the representative of the great body of English Masons, [applause,] and, therefore, I think I may venture to say, accorded to me as the representative of my country. [Great applause.] The leading principle of our ancient craft is that of fraternity for all who belong to it, whatever be the race or nation to which he holds allegiance ; and therefore it will not be wonderful that Americans should be willing to greet with a fraternal welcome any foreigner who might come among them. But, Sir, I do not feel that here in the United States I ought to call myself a foreigner. [Long-continued applause.] I am constantly forgetting that I am not at home. While it is true that our fraternity extends beyond the bounds of nationality, it is no less true that, upon every Masonic principle, the ties which ought to bind American and English Masons are of a peculiar class and dear character ; for, Sir, they would greatly err who thought that the fraternity of Masonry was of an order which made men forget their patriotism. I believe that all true Masons are inspired by the warmest feelings of patriotism. It was through the brethren of our ancient fraternity in England, the Masons of the United States obtained their first charter, and that added one more to the many ties by which American and English Masons are bound together. Sir, the remarks which you have made this evening, the speeches to which we have just listened, and particularly the remarks which you have addressed to us in another place, in respect to those ties which bind together the two countries, left very little for me to say ; but I am reminded of an old English election story which is connected with the name of Mr. Burke,

who, going out to argue with an opponent, was so eloquent that his opponent refrained to essay a reply further than to exclaim, 'I say ditto.' As it is, Sir, I have little to say on that part of the subject, except that I say 'ditto' to the Most Worshipful Grand Master. I shall carry with me recollections of the deepest gratitude. I shall take back with me to my Grand Lodge an account of the occurrences here to-night, and I am confident, when I relate them, they will be received with but one feeling in that distant Masonic assembly "

The festivities were kept up to a late hour, and the customary toasts were responded to.

In order to a full understanding of the significance of this banquet, it should be remembered that the English aristocracy have need of Masonry, and that Masonry has great need of treaties of peace, and of whatever other prominent incidents of life that may be made to give it importance in the estimation of the people. Masonry had great need of the treaty of Washington as an advertisement of its own grandeur and power ; but the treaty had no need of Masonry in any shape.\*

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\* This extraordinary exhibition of sham, imposed upon an intelligent American people, in quiet mockery of their republican institutions, and through the connivance and acquiescence of members of Congress, was done, let it be borne in mind, as the finale of the much-boasted course of war-policy of Mr. Seward, an American Statesman who began his distinguished career as an ardent anti-Mason, and who continued, at a late period of his life, to flash out eloquential fire against Masonic shams and corruptions !

When the members of the legislative branch of a great and free government, in which the majority rules, resort to those secret, covert ways which are pursued by the weak, the ill-designing, or the illegitimate few, it should awaken the concern of every lover of free, republican institutions. Secret, indirect demonstrations are always the means resorted to by the few in order to govern the many; for where the majority rules, what is the use of secrecy? It is treasonable under such a government to conceal truth from the knowledge of the people, or resort to indirection for their management; for it implies that they and their government are not capable of managing affairs for themselves. It lowers that scope of manhood which was contemplated by our constitution, and tends to sink the people to a lower level. The proclivities of the Masonic organization are low. It is designed perhaps, at best, as a kind of mediatorial power between man and absolutism; but its mediation operates downwards, and not upwards, like that of the Christian religion. Its practices dwarf and belittle men in such a way,

that all its pompous titles, lofty pretensions, and assumed sanctity, can ill serve to give it a respectable elevation of character, even in its own especial sphere of looking after widows and orphans, of which it would seem to claim the almost exclusive monopoly.

Still farther should our concern for free government be awakened when we discover that not only has the secret power intrenched itself in the bosom of Congress, but it has also taken possession of the Executive. During the Presidency of Andrew Johnson, and at a time when the government established by the constitution was endeavoring to check his un-republican career by impeachment, he made a vehement appeal to the powers of the "invisible empire" for support. Among his other demonstrations for their favor, he led up a shining throng of seven thousand Masonic Knights Templar to the silent tomb of a Democratic notable, to renew again the memories of the triple alliance between Democracy, Slavery, and Masonry, and thus to resist the republican movement of the people. Again he headed ten thousand Masons in long pro-

cession, brilliant with insignia, signs, symbols, emblems and allegories, through the streets of the Puritan capital of New England, to dedicate a Masonic temple, whose worship is utterly inimical to that of the Puritans ! Still again, he received a great Masonic ovation in Baltimore ; and at another time he reviewed a mute, significative, and determined corps of the Masonic army at the White House. And during all these displays of the Masonic power and influence with the Executive, it is remarkable that the Secretary of State, Mr. Seward, who had been particularly distinguished for his opposition to Masonry all his life, stood and looked on in silence, without raising a warning voice. He seemed under a strange sort of serpentine charm, or paralysis, and remained passive, like thousands of other politicians who, though chosen to serve the State, yet through motives of fear, policy, ambition, or interest, let the aggression on free govern-

ment proceed, without showing the least sign of disapprobation.\*

The Masonic demonstration or triumph exhibited by President Johnson in Boston, is of a remarkable character in the progress of secret association in the United States, and merits a careful and attentive examination. For this purpose extracts from the newspaper accounts of it are given below. The ceremony took place in 1867, on the 24th of June, called the day of St. John the Baptist, whom the Masons claim as one of their order, but with whom Masons have no more to do than ancient monks had with his head, which they pretended to hold in possession at many different places at one and the same time. There are in fact few persons whose characters are more diametrically opposed to the demonstra-

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\* The period of most active aggression of Masonry in the United States may be considered, perhaps, as extending from about the year 1850 to the present time ; and where men in prominent office during that period have failed to give warning to their constituents of the danger to liberty from the wily, insidious approaches of Secret Association, they may justly be regarded as having failed in their duty to the country. Much worse still does the case become when legislators, passing from a state of passive acquiescence, proceed to positive acts of commission, and grant charters to Masonic Lodges ; for the Lodges which they thus sanction, are as entirely unrepubli- can in structure as they are in the character of their offices and titles.

tional shams of Masonry than was that of John the Baptist. He came to prepare the way for a great reform, and not, like Masonry, to occasion the need of one.

On a par with this pretension of the mystic fraternity in claiming John the Baptist as one of their order, is the effort made to show that this Boston demonstration had no political significance, or bearing on the impeachment question. The idea, however, seems to have been entertained, that it did have a bearing in that direction, as will be seen from the account ; and it is very certain that the President was not impeached, though it is possible that he might have been had the Lodge been less powerful.

In the great procession the President's coach was drawn by six chestnut-colored horses, and flanked by a guard of honor of the Boston Encampment Knights Templar, numbering twenty-four, armed with gold-headed spears. All along the route the President was cheered by the men, while the ladies in the balconies and windows waved their handkerchiefs. The President stood much of the time bowing with hat in hand, in acknowledgment of these compliments. Bouquets were occasionally thrown into the carriage, and the fact that he caught in his hand a large bunch of flowers thrown by a young lady from a window,

elicited renewed applause, and holding the bouquet toward the fair donor, he made a low bow. There was much enthusiasm everywhere exhibited. Many words of compliment to the President were loudly uttered, and the only allusion to politics heard was the exclamation, "No impeachment." The Somerset Club at their house cheered lustily for Banks and the President. The coach halting repeatedly, enabled mothers to present their little children to the notice of the President. He gave them a kind word, and more than once availed himself of the opportunity of a kiss. Bostonians say that never before to-day was there a time when politics were so successfully excluded from a public demonstration in honor of a public man, and many are glad to have the President among them in order that they may express their respect for him as the Chief Magistrate and as a fellow-citizen, irrespective of the issues which disturb the country.

Notwithstanding the Masons commenced assembling at 8 o'clock this morning, it was 5 o'clock when they completed their marching programme and reached the Boston Music Hall, where, after the usual preliminaries before a dense auditory, the oration was delivered by Rev. W. S. Studley, Past Grand Chaplain of the Grand Lodge of Massachusetts. His theme was the origin, moral rank, and offices of Free Masonry.

The original ode was sung, and the ceremonies were brought to a close with a prayer, the doxology and benediction.

#### THE BANQUET AND SPEECH OF THE PRESIDENT.

On leaving Music Hall, the President, escorted by the Grand Lodge, returned to the new Masonic Temple, where

a banquet had been prepared in the Egyptian Hall. After the usual festivities, the Grand Master, in a few remarks, alluded to the presence of their distinguished guest, and proposed as the first toast one which he said was always drank at all Masonic celebrations—"The President of the United States."

The President replied as follows :

"BROTHERS : In responding to the toast which you have just drank, I can only tender you my sincere thanks for the reception that I have received in coming here to-day. Had I intended or felt inclined to make an address, I must freely say language would have been inadequate to express the emotions which have been awakened in me by so cordial a welcome. But I must leave my intelligent brothers to infer what I should have said or ought to have said. If it were necessary to make any excuses for not addressing you on this occasion, I might put forward those that have already been suggested by the Grand Master—first, that I must absent myself from the remaining part of this celebration, and next, the severe press that has been made upon me since leaving Washington. To day, as you all know, (such of you as have participated in its labors,) has been one of work, not one of play. Gentlemen, I regard the demonstrations made to-day, and the manifestation of feeling that has been exhibited on this occasion, as the beginning of a new era in Masonry ; for it seems to me the prejudice, and, I was going to say the incrustation, which has rested upon Masonry for a long number of years, seems, from the demonstration to-day, to have been broken. As I am before you, I cannot repress or restrain myself from calling your attention to this fact. I have witnessed many Masonic celebrations, and have participa-

ted in many, and I have heard the jeers and taunts cast upon them as the brethren have turned out in their appropriate attire, but on this occasion let me ask every man and brother that has been here to-day if he did not feel that he was a man, and that he was willing to wear and exhibit and to put on Masonry and all its appendages. One of the most remarkable things to-day has been, that, notwithstanding things have been a little mixed throughout this vast procession—this countless crowd—I have not heard the first expression of acrimony. [Loud applause.] Hence the remark I made, that we have commenced a new era, and now when Masonry is being developed, and its great principles being understood, it is pleasing for us to know that its principles embrace the universe, and are co-extensive with humanity. Having reached this great end, all that is necessary is energy and progress, and the consummation of the great objects of Masonry will be accomplished. I should not have visited Massachusetts, at least on the present occasion, had it not been for the order of Masonry. I came in good faith for the express purpose of participating and witnessing the dedication of this temple to-day to Masonry, and as far as I could, let it be much or little, to give my countenance and my sanction. I have shown no restraint, for I have felt none, and in this, as in most things in which I have participated, I have first satisfied myself that I was right, and that being so, have left consequences to take care of themselves. And now this great termination being reached, we must rejoice in the triumph of the living, the indestructible principles, which have pervaded the fraternity from its advent till the present time. I did not rise, my brothers, for the purpose of making a speech, and I had not intended to

say as much as I have. I do this, however, by way of episode. There are some, perhaps, who would not be prepared to concede that I am not loquacious. I am not, as a general thing, however, very garrulous or loquacious. The little of talking I have done has been more a matter of necessity than of choice ; but when compelled to speak, I care not before what audience or tribunal it has been—when truth, when principle, when my country, when the great cause of the human family was at stake—I have spoken. I have done so in times gone by when the very existence of my Government and my country was imperilled. I believe that the great principles of Masonry are synonymous with the great principles of free government, and if my brothers will examine my public career from my advent in political life till the present time, I think they will find that I have been true to both. Although personally a stranger to Massachusetts, I am her intimate friend and acquaintance, and politically it matters not where we are, whether in the East or the West, the North or the South, when these great principles come up. Men that understand them can act in concert and harmony. I have never failed to defend the Order, though the Fraternity have passed through many severe ordeals which have tried and subjected its votaries to tests of the most excruciating character. I care not whether it is religion or politics, or both combined, in the pursuit and in support of a correct principle I never hesitated to express my views. I live for principle, I am devoted to principle, and I take fresh courage from the demonstrations which have been made by the people of the good city of Boston and of the State of Massachusetts. I thank you for that demonstration—a manifestation of feeling, and an outburst, as it

were, of popular sentiment which has rarely been equalled, and I doubt whether one like it ever occurred in the United States or elsewhere. In conclusion, I have to say I am here by your invitation, and I thank you for it. Though I am pretty well advanced in life, I hope I may be spared for some time longer ; and I do assure you that the remembrance of this occasion will be green and fresh in my memory when I shall go down to the grave. I am gratified, more than gratified, that I have had an opportunity to participate in the ceremonies here to-day. Then, in leaving the party here to-night, and in bidding you good bye, let me leave with you the sincere thanks of a heart that beats for the Order and a common country. Fraternally and affectionately I bid you farewell, and may God bestow upon you His choicest blessings." [Applause.]

REMARKS OF GEN. ROUSSEAU AND GEN. BANKS.

The next toast, "Our Country," which it was intended should be responded to by Mr. Seward, was acknowledged by Gen. Lovell H. Rousseau, who spoke as follows :

"GENTLEMEN : I am directed by Mr. Seward to tender his thanks to the Grand Lodge of Massachusetts for the honor of the invitation to dine with them. He requested me to say that family affliction has prevented his acceptance of it. Since the loss of his daughter, some months ago, he has not on any occasion attended a festival or anything of that sort. He has also requested me to express to you his kind reception of the invitation, and tender his regret that he could not accept it."

The President then withdrew from the platform, and was immediately surrounded by his Masonic friends, who

cordially shook him by the hand, and congratulated him on the happy events of the day. He was then, together with Gen. Rousseau, conducted to the reception room and thence to his hotel, accompanied by several prominent members of the Order. On reaching the Tremont House he was met by ex-President Pierce, who had just arrived from New Hampshire especially to pay his respects to him.

At the banquet, after the President retired, Gen. Banks was loudly called for, and in responding, made a few brief remarks. After alluding to the visit of the President and the cordial welcome he had received, he said he was glad he had given the warm-hearted people of New England an opportunity to show how they felt toward a man who had been honored with the suffrages of the people. He was glad the President had given them opportunity to show that the citizens of Massachusetts, aye, the citizens of New England, without regard to personal or political opinions, in presence of the head of the Government, dismissed all prejudices and all partisan considerations, and displayed that honor to the Government which it had a just right to expect. Then passing on to the Masonic celebration, he said there was nothing wanting in this country more than the fraternizing of the people. If the people of the different sections of the country would only fraternize with each other as they ought, now that the facilities of travel and communication were so perfect, many of the trials which had distressed us, and which had threatened the destruction of the Government, would be avoided, and in the festivities of the day he saw a bright and cheering indication that there was one platform and one association where, independent of all politics and

all religion, the people of the country could come together upon the basis of social fellowship and fraternal feeling. [Applause].

It will be noted from the above statements, that little children were held up to greet the Masonic President ; that Masons every where, North and South, and perhaps all over the world, always lead off in their banquets by a toast to the "President of the United States ;" that "it is pleasing for us to know, that Masonic principles embrace the universe and are co-extensive with humanity," and that Masonry is a platform, above both religion and politics, upon which the people of the country can come together on the basis of social fellowship and fraternal feeling.

The successor of Mr. Johnson, Gen. Grant, though a military man, and one therefore who should see the impossibility of maintaining military discipline where Masonry prevails, has been quite as demonstrational for Masonic favor as any of his predecessors. As President of the United States, and candidate for a second term of office, and accompanied by the Vice-President, Schuyler Colfax, who may

be regarded as the great head in America of a secret ring of religious pretensions got up in the great manufacturing city of Manchester, England—the General sought and obtained the favor of another Masonic corner-stone laying in Boston. He and the Vice-President, the two highest officers of a great, free, and Christian people, kept serious faces over the Masonic mawmetries of laying the corner-stone of an already half-built post-office, amidst a crowd of wondering if not admiring Puritans ! \*

It will be said, perhaps, in palliation of this act, that Washington did pretty nearly the same thing, though on a very much larger scale, in assisting at the first corner-stone ceremonies of the capitol of the country ; but then it must be borne in mind that the Masonry of Washington gives no greater sanction, as a precedent, to the Masonry of the United States of the present day, than did the

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\* The General had previously, June 3d, 1869, recognized the especial claims of the fraternity to consideration from Republican government, by ordering a four days leave of absence to be granted to all the "Knights Templar" employed in the Executive Departments, to attend one of their peculiar demonstrations of glitter and pompous display in the Quaker City of Philadelphia.

slave-holding of the Patriarch Abraham to the institution of African slavery, to sanction which it used formerly to be advanced.

If, in addition to the Executive and Legislative branches of the government, the Judiciary should also become imbued with Masonry ;—if the Lodge becomes established as a secret power behind our courts of justice, corrupting their counsels and perverting their decisions, then the people must come to lose all faith in their laws, all confidence in their institutions, which they have hitherto considered so blessed, and will be ready for a change to some other form of government. The work of transmutation will already have become virtually accomplished.

In order to show the character of the modern aggressions of Masonry upon the Christian religion, seeking to rob it of its sacred rites, as the apostate Julian did of its benevolent institutions, the following extracts are given, one from one of the current New York newspapers of the day, and the other from the *Washington Star*.

MASONIC BAPTISMAL CEREMONY IN ST. JOHN'S CHURCH.

Yesterday, being St. John the Baptist's day, and a Masonic festival, the Sisters of the Eastern Star selected it as most appropriate for the baptism of one of their *protégés*, the son of a Royal Arch Mason. The ceremony took place in St. John's Church, Varick street, under the auspices of Alpha Chapter No. 1, Order of the Eastern Star, the boy being baptized by R. W. and Rev. D. Weston, Past Grand Chaplain of this State and pastor of the church, which has recently been very handsomely fitted up and renovated. Among those present were delegates from Esther Chapter No. 2, Delta Chapter No. 3, and Olive Branch Chapter No. 7, Sisters of the Eastern Star, and the following prominent Masons: M. W. Robert D. Holmes, Past Grand Master; R. W. Robert Macoy, Past Deputy Grand Master; R. W. Fred. W. Herring, M. E. Wm. T. Woodruff, R. W. John Boyd, W. Geo W. Dilks, P. M. "Eureka." W. Geo. F. Alexander, Master of Eureka, and members from various Chapters and Lodges, including the Southern States and Cuba. The baptismal name given to the child is George William "Aster," meaning "Star," and applying to the Chapter under whose auspices the ceremony took place. The sponsors on the occasion were Mrs. George W. Dilks, Past President of Alpha Chapter; Mrs. W. A. Johnson, present W. Matron of the Chapter; W. Bro. Geo. W. Dilks, P. M. of Eureka. and Comp. J. K. Larke, of California. After the Episcopal service was ended, R. W. Robert Macoy, as Grand Secretary of the Order of the Eastern Star, advanced and placed around the child's neck a jewel, consisting of a gold keystone, with the star in the place of the mystic mark of H. A., attached to a handsome blue

ribbon, as a memento of the event then completed. On the jewel was the name of the child, date of birth and baptism, with the place and circumstances under which the ceremony took place. It is almost needless to add that the attendance of brethren and sisters was large and the services well attended.\*

From the Washington Star, April 30, 1872.

## MASONIC BAPTISM.

A REMARKABLE CEREMONY—CONSECRATION TO VIRTUE AND TRUTH—THE WARDS OF THE LODGE.

The first public Masonic baptism of children which has ever taken place in the District, was performed last night in the chapter chamber, Masonic Temple, in the presence of a large number of Masons, their wives and daughters. The children were an infant son of Dr. Joseph W. Nairne, 32d degree, and a son of Mr. E. B. MacGrotty, 18th degree, who were baptized in Mithras Lodge of Perfection, Ancient Scottish Rite, which is the Consistory of this Masonic Jurisdiction. The rite was performed by Thrice Illustrious P. G. M. Albert Pike, assisted by Illustrious J. O. Sinclair, S. G. W.; Illustrious L. H. Pike, J. G. W.; C. W. Bennett, Grand Orator; W. M. Ireland, Master of Ceremonies; B. F. Hedrich, Senior Deacon; C. T. Nutze, Junior Deacon; Rev. Mr. Harris, Chaplain; H. J. Martin, Secretary; and L. Stoddard, Tiler. The ceremony

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\* This blending of Masonry and Episcopacy is the more remarkable when it is considered that the former prescribes oaths which are virtually prohibited by the 39 Articles of Religion to the members of the latter. A common Jew, Turk, or Buddhist, might administer a Masonic oath; but the Episcopalian, by the 39th Article, is to take oaths only from the magistrate; and those not the vain, merciless, truthless oaths without sense or judgment, which are prescribed by Masonry.

of Masonic baptism has always been celebrated in the Ancient and Accepted Scottish Order. It has been censured by many as an irreverent imitation of the Christian rite of baptism ; but well-informed Masons know that purification by washing was used in all the mysteries thousands of years before our era. After the assembly had been seated, Grand Master Pike gave a short history of the ceremony, saying that it taught neither hatred, intolerance, nor revenge. After a voluntary on the organ by Bro. Servoss, a rap was heard at the door, and information given that two children, with their parents, desired admission, the parents praying that their children might be baptized. When the Master directed the Master of Ceremonies and his aids to bring the children, their parents and sponsors into the Lodge. Soon after, the Master of Ceremonies returned, followed by one of his assistants, bearing a candlestick with three lighted candles, one white, one black, and one red, forming a triangle. Following, were two assistants, one carrying the child of Dr. Nairn, Robert Bruce Nairn, upon a cushion covered with light blue silk, the other leading the child of Mr. MacGrotty, Edwin Albert MacGrotty ; and behind these came the parents of the children and the sponsors. The sponsors for the son of Dr. Nairn were Dr. J. B. Gibbs, 32d degree, and Caroline E. Davis ; for Master MacGrotty, Jerome C. Davis, 32d degree, and Mrs. M. Walker. After the third circuit of the room, the procession halted, and the candlestick was placed before the altar, and the children returned to their mothers, who with the sponsors, took their seats in the center of the room. The Masonic choir then sang, "My Soul Doth Magnify the Lord " After an oration by the Master, in which he explained the duties and respon-

sibilities which the Lodge was about to assume in conferring the rite. he then asked the fathers : “Are you willing that we should accept these duties ?” An affirmative response being given, the Master called upon the Chaplain to invoke the favor and assistance of God, which was done, the brethren all kneeling. The choir then sang the ode, “Rejoice, Rejoice, Good Mothers.” The sponsors then took seats near the parents, when the Master addressed them in relation to the duties they were taking upon themselves. After an invocation to the Deity, and music, the children, parents and sponsors were then conducted forward to the altar, on which water, oil and salt were placed. The Master then called the Lodge up, descended from his throne, and, after a few words addressed to the group, lighted the incense on the altar. After a chant by the choir, the Master took the children severally in his arms, dipped their left hands in a basin of perfumed water, and said : “By this symbol I devote thee (in each case) to the service of virtue and truth. May our Father who is in Heaven keep thee innocent and pure of heart all the days of thy life.” During this ceremony the choir sang an appropriate ode. The Master then took the vessel of perfumed oil, dipped the little finger of his right hand therein, and marked with it a delta on the forehead of each child, saying, “I set upon thy forehead the symbol of wisdom, power, and love of God. May He protect and guide thee in right courses all the days of thy life ;” the choir singing, meanwhile, the chant, “Blessed are the undefiled in the way.” The Master then replaced the vessel on the altar, and stretching out his hands toward the children, invoked a blessing upon them. The children and those in charge of them were conducted to their seats,

and the choir sang an appropriate ode. The god-mothers then placed them at the altar of obligation : the brethren present formed in a circle around them, each with his left hand on his heart and his right hand raised toward Heaven ; all then kneeled and repeated, after the Master, the solemn vow to protect the children from all danger and temptation until their arrival at maturity. After rising, the Master, taking the vessel of salt in his hand, repeated the Arab vow which sanctifies the enemy with whom he has tasted salt, and, placing a portion of the salt on his tongue, said : " With this salt I seal my vow." The kersel was then passed to each brother, who in turn repeated the vow. The children were then invested with lamb-skin aprons, and each was presented with a Masonic jewel, the Master saying : " In the name and under the auspices of the Supreme Council, I do proclaim these children consecrated to the service of truth and virtue by Masonic baptism and anointing, after the ancient custom of Masonry, to be wards of the Mithras Lodge of Perfection." This was repeated in turn by the venerable Grand and Senior Wardens. After more music, the orator delivered a brief lecture, after which two young ladies, in conformity with a law of the Scottish rite, passed among the assemblage and received contributions from all who chose to give, the same, so collected, to be given by the Grand Almoner to the most needy person or persons known to him, the source from which it comes, in pursuance of inviolable custom, not to be made known. A closing chant concluded the ceremonies.

Passing from religion to politics and war, two other newspaper slips are here added,

which relate to French affairs of recent date, and which will show the workings of Free Masonry among the French people—a people who usually hurry matters to their logical consequences, and who furnish us with the lofty idea of the so called “Internationals.”

### THE COMMUNE.

THE STRUGGLE BETWEEN PARIS AND VERSAILLES—MEDIATION  
OF THE FREEMASONS.

“On the morning of April 29,” says the correspondent of the London *Telegraph*, “in the neighborhood of the Louvre were collected crowds, awaiting the Free Masons. M. Thiers’ name was often mentioned, and as often cursed. About 6,000 Masons, with the insignia of the order, scarfs, &c., and sixty-five banners, met in the court-yard of the Louvre. Nine members of the Commune accompanied them to the Hotel de Ville, with the Generals and superior officers at their head. There was considerable cheering among the crowd of ‘Vive la Republique ! Vive la Commune !’ The banner-bearers entered the Hotel de Ville, afterward proceeding to the scene of combat. In the Champs Elysees, before reaching the Arc de Triomphe, considerable numbers of the Free Masons left the procession—but about 250 proceeded down the Avenue de l’Imperatrice. They had scarcely gone fifty yards when Porte Maillot fired on the Versaillists. Mont Valerien replied immediately. At that moment a delegate of the Commune, mounted on a temporary rostrum, was addressing the people near the Arch, who, excited by his

words, were shouting 'Vive la Commune !' The first shell from Valérien struck the Arch. No one was hurt. The people fled in confusion. Shells began to fall fast. The Free Masons, undeterred, marched steadily on, and planted their banners on the ramparts. From Porte Dauphine, in the Avenue de l'Impératrice, to Porte Asnières, the firing ceased. At 3 P. M. a deputation of 50 Masons was permitted to go to Rucil. One hundred and twenty Lodges were represented in the procession. At 4 o'clock the Avenue de la Grande Armée was crowded. A shell came from the Point de Neuilly, by accident, it is supposed. The people fled. In the neighborhood of the Arc de Triomphe about twenty civilians were wounded. In the afternoon a shell fell at No. 88 Champs Elysées—a gentleman was cut in two."

Telegraphing on April 30, the correspondent of the *Daily News* says: "The manifestation of the Freemasons is not over yet. The delegates declare there is a possibility of bringing about a conciliation if certain concessions are made, of which the principal are—that the Ministers who were members of the Trochu government shall quit the Thiers government; that Paris shall elect not only its own Municipal Council, but also its Mayor; and that the police of Paris shall be entirely under the control of the Municipal Council. Several venerables among the Freemasons protest against the action of the body. It is quite right, they say, that it should strive for peace and good will, but the Freemasons in joining a political party go out of their sphere." A later telegram through Mr. Reuter's office states that two of the Masons were received by M. Thiers on April 29. They stated that they had no authority from the Commune. M. Thiers made a reply similar

to those he has already given on like occasions, saying that no one desired more than he did the conclusion of this civil war, but France could not yield to insurgents. He added that they ought to address themselves to the Commune, in order to restore peace, which had by it been disturbed.

#### DOINGS OF THE FREEMASONS.

The Freemasons have been cutting a sorry figure here. With the rest of the French nation, the brotherhood appears to have taken clean leave of its senses. A Captain of National Guards was seen by me yesterday in a high state of ebullition, shaking hands with sergeants, corporals and privates, to whom he announced the gratifying intelligence that a truce of twenty one days had been agreed upon in consequence of Marshal McMahon refusing to carry on operations against Freemasons.\* A number of these lunatics planted banners on the bastions a few days ago, convinced that no soldiers would dare to fire on the sacred triangles. Such, however, was not the case, and an indignation meeting was held at Dourlan's. At the conclusion of the sitting, Brother Sevacque, who had planted a white flag bearing the inscription, "Let us love one another," near the Maillot Gate, laid on the table two fragments of shell which had perforated that banner;

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\* It is for the people to decide whether they will listen to preachers of the gospel who bind themselves in secret to the observance of idolatrous practices ; but officers of the army and navy, and the clerks of departments, as well as members of the national judiciary, should be prohibited from taking oaths which are not prescribed by the laws of the country. Neither the narrowness of the superstition of Masonry, nor the binding force of its obligations, is suitable to the character of intelligent, patriotic servitors of a free people ; and especially where such servitors have been educated at the people's expense.

other flags had been pierced with bullets and staffs broken. The recital of these lamentable facts created, we are told, a lively emotion in the bosom of the assembly. and amidst cries of "Vive la Republic!" it was decided that the fragments of shell should be placed in the Grand Orient, which is the headquarters of the Masons. There was another gathering of the brotherhood the next day on the Place de la Concorde, when the venerables and others amused themselves by shouting 'Vive l' Alsace!' in front of the statue of Strasbourg. To me the whole nation, never very sound of mind, appears to have gone utterly and hopelessly mad.

As one of the last steps and latest developments in the progress of Masonry, our sketch would hardly be complete without a reference to Ku-Kluxism. This branch of the mystic brotherhood will serve to show the real tendencies of Masonic arts when not restrained and limited by the elevating influences of a pure, uncorrupted, Christian religion. Everybody of the present day has heard of the monstrous crimes which are committed by the "secret order" of Ku-Kluxes, and therefore it is unnecessary for us to repeat them. Suffice it to say that even Congress, although containing among its members many secret society men, has found

itself compelled, for the sake of humanity, to enact the most stringent laws against them ; by which poor, ignorant, misguided men in the South are tried, condemned, and dragged from their homes to be incarcerated in the prisons of the North.\*

The Hon. Reverdy Johnson, of Maryland, who went to Columbia, South Carolina, to defend some of these Ku-Klux criminals as their attorney and counsel, found their acts of such an utterly abhorrent nature that he was forced to raise his voice against them, even at their trial. In his address to the Jury he made the following remarks :

“ I have listened with horror to some of the testimony which has been brought before you. The outrages proved have been shocking to humanity ; they admit neither of justification nor excuse ; they violate every obligation which law and nature impose upon men. These men appear to have been alike insensible to the obligations of humanity and religion ; but the day will come, however, if it has not already arrived, when they will deeply lament it. Even if justice should not overtake them, there is

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\* Nothing surely could be more unjust and tyrannical than for legislators to set, in their own persons, examples that would lead the ignorant to the violation of law, and then pass stringent laws for the punishment of the violators.

another tribunal from which there is no escape. It is their own conscience, that tribunal which sits in the breast of every living man, that still small voice that thrills through the heart, and as it speaks gives happiness or torture—the voice of conscience—the voice of God. And if it has not already spoken to them in tones which have waked them up to the enormity of their conduct, I trust in the mercy of heaven that a voice will speak before they shall be called to the dread tribunal to account for their transactions in this world.”

These remarks may be fitly closed by the description given us by the historian Rollin, of the Pharisees, an order of men who bore the same relation to the Mosaic dispensation that Freemasons do to the Christian religion. Indeed, the ancient Pharisee would seem to be the original type of the modern Mason. Rollin says:—“ The Pharisees piqued themselves upon an exact observance of law; to which they added a great number of traditions, that they pretended to have received from their ancestors, and to which they much more strictly adhered than to the law itself, though often contrary to what the latter enjoined. They acknowledged the immortality of the soul, and, in consequence, another life after this. They affected an outside of

virtue, regularity, and austerity, which gained them great consideration with the people. But under that imposing appearance they concealed the greatest vices; sordid avarice; insupportable pride; an insatiable thirst of honors and distinctions; a violent desire of ruling alone; an envy, that rose almost to fury, against all merit but their own; an irreconcilable hatred for all who presumed to contradict them; *a spirit of revenge, capable of the most horrid excesses*; and what was still more their distinguishing characteristic, and outdid all the rest, a black hypocrisy, which always wore the mask of religion."

As has been said before, at nearly the close of the first century of our national existence, the roadway of empire now branches before us. On the one hand stands the church and the school-house, and on the other the Masonic lodge. It remains for the people of the United States to decide which road they will follow. A thorough-going, legitimate policy for the management of the late war, would have served to sweep away both slavery and its Masonic ally; the sacrifice of blood and

treasure was more than sufficient to have accomplished that purpose; such debt as was inevitably contracted, might, through the national store of public lands, have been converted into a perpetual common-school fund; and even then, there would have been evils enough left to tax the resources and energies of our Republican form of government. If that government is to be preserved, the people have a very serious work of reform to accomplish—one of many years labor, and which will be rendered difficult in proportion to the rapidly increasing numbers of our population, and the widely variant characters of which it is made up.



# THE TAMMANY RING.

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The object of every virtuous man  
is the general good, . . . and  
nothing is so essential to true virtue,  
as an utter disregard of individual  
advantage.

GODWIN'S POLITICAL JUSTICE.

The New York ring of speculative politicians that has of late years sprung from the Tammany Society, may, as well as other such combinations, lay claims to an ancient origin; for that society was established as long ago as 1789. It was virtually a secret society in many of its more prominent features, and seems to have been imitated from Masonry. It had a double face; pretended to be benevolent and charitable, while in reality it was very unscrupulously political; it enabled a few insiders to control the rank and file who made up the mass of its members; loved the social glass; was ambitious of foreign alliances; pretended to be useful in averting war and preserving the fraternity of mankind,

helping them through some hard straits where (perhaps,) a mere Christian spirit would have failed; and, like Masonry, it dated its origin a great way back, as far as the discovery of America by Columbus, who was claimed as one of its members, and, in fact, as its veritable founder.

A society of these pretensions easily found a charter of corporation in the State of New York, which, though one of her citizens has been murdered by Masonic law, finds no difficulty in these days, in granting corporate powers to Masonic lodges, and in 1805 the newly instituted close corporation assumed the name of the "Tammany Society, or Columbian Order." It was designated in the charter as a charitable institution; and the facts are that it did for a time bestow some pecuniary relief upon destitute patriots and their widows and orphans. When, however, the hat went round for this purpose, a certain amount was pretty sure to be expended at the same time for libations of liquor to the generous donor. Among its good and benevolent works was the founding of a Museum,

which was destined to be finished only by their successor to its glories, the well-known showman, Mr. Barnum. The tabernacle of the Society during its early years, was humble, like that of Masonry, being a grog-shop, or tavern, of which the members were the best customers.

The politics of Tammany were democratic, although its character was thoroughly oligarchical; and already, in the early days of its existence, Washington raised his warning voice, in his farewell address, against such "combinations and associations." Not many years afterwards the demonstrations of the society in the army, whither it had penetrated, were considered so demoralizing and corruptive that they were prohibited by the Secretary of War, as an injury to the discipline of the troops.

Of the long and powerful sway of this benevolent and charitable Columbian Order as a political engine, from the day of its origin down to the present time, it is unnecessary to speak, for it is too well known to require comment; but with respect to its more recent

achievements as a speculative ring, in which politics are made the means of defrauding the public of immense sums of money, a few observations are not out of place.

The people of the city of New York were at length compelled to rise against the Ring, in order to put a limit to the inconceivable audacity of its exactions. They appointed an extraordinary committee of seventy citizens of character and standing to investigate the proceedings of the clique which had got control of the city and its resources, and to bring the speculators to justice. In November, 1871, the committee made a report of its labors and discoveries, from which the following is an extract:

**“FRAUDS ALMOST INCREDIBLE.”**

“Every American will say: ‘It is incredible that this has been done.’ But the history of the paradox is over two years old. And it is a history of theft, robbery, and forgery, which have stolen and divided twenty millions of dollars; which have now run up the city debt from \$36,000,000 in 1869, to \$97,000,000 in 1871, and which will be \$120,000,000 by August, 1872; which have paid to these robbers millions of dollars for work never performed and materials never furnished; which paid astound-

ingly exorbitant rents to them for offices and armories, many of which were never occupied, and some of which did not exist—which remitted their taxes, released their indebtedness and remitted their rents, to the city due and owing—which ran the machinery for widening, improving, and opening streets, parks, and boulevards, to enable these men to speculate in assessed damages and greatly enhanced values—which created unnecessary offices with large salaries and no duties, in order to maintain a force of ruffianly supporters and manufacturers of votes,—which used millions of dollars to bribe and corrupt newspapers, the organs of public opinion, in violation of laws which narrowly limited the public advertising—which camped within the city a reserve army of voters by employing thousands of laborers at large pay upon nominal work, neither necessary nor useful—which bought legislatures and purchased judgments from courts, both civil and criminal.”

“THE INFECTION OF VILLAINY.”

“This Tammany Ring and its success are the marvel of the world’s politics. Without noise and without force, almost without the public knowledge, they have accomplished a revolution in the very heart of American Democracy, and have established an oligarchy of robbers in the place of a popular representative government. There is reason to dread that, with electric infectiousness, the easy and profitable villainy has spread from New York City to the principal towns of the whole United States, till the American political system is menaced with a lingering typhoid fever of scoundrelism that may burn virtue and manhood all out of it. Certain it is that the spectacle of the legal

possession of the municipality of New York City by an organized band of thieves has alarmed and shocked all in Europe who believed in Democracy in America. Certain it is that popular government is now on trial there, and that the verdict will take its color from what judgment we shall render, and what judgment we shall execute against the conspirators who have stolen our public liberties and plundered our treasury."

That a society of men, chartered by a State Legislature, ostensibly for benevolent and charitable purposes, yet notoriously managed by the lowest and most tricky class of politicians, should, in the course of about half a century, result in such a ruinous abuse of popular confidence and popular government as reported by the committee, may appear surprising and overwhelming to some; but it is not more so, everything considered, than the fact that there is hardly a newspaper in the country which one takes up, that does not contain some respectful notice of Masonry. The very paper that contained the Committee's Report might doubtless be found lauding, or at least not bestowing adverse comment upon, some Masonic demonstration published in its columns, the inevitable tendency of which is to

keep alive falsehood and sham under high-sounding pretensions, and to shake the confidence of thinking men in the sufficiency of our free institutions. The press, which the free citizen is taught to regard as the conservator of his liberties, impresses upon the mind of the public, day after day, a deep sense of the importance of Masonic proceedings by giving them favoring notices, and thus inculcating respect for imposition and fraud the most preposterous and gross.

No scholar can give a careful examination into the books of Masonry without becoming convinced that the organization is an imposture, utterly destructive of equal rights, and as far removed from the virtues that it professes, as the Tammany Ring are from the qualities necessary for republican citizenship.

The Committee are still pursuing their labors, and endeavoring to bring the members of the Tammany Ring to justice. But it must be remembered that they are doing the work of the whole country, and at the sacrifice of their own private business and personal interests. They cannot be looked to as a stand-

ing permanent power to prevent the aggressions of secret societies on the rights of the people. Some other course must be adopted in order to insure the desired safety. The Committee must be enlarged, until it embraces all the honest men of the country; every village must have a committee, and they must make it the unvarying rule of their political action, never to bestow their votes upon any candidate whatever who in any way, actively or passively, represents or sustains the interests or pretensions of secret societies.

The people are sovereign; they can bestow offices of honor and profit upon whom they please; and so long as they bestow them upon secret-society men, the least ill consequences that they may expect are these, and such as these which have already been experienced from the Tammany Society and the Credit Mobilier Ring. Honest purpose needs no concealment; moral and religious truths demand no secret means for their propagation; and sound political principle must stand the test of public investigation.

Where an institution or popular movement

begins in fraud, it cannot possibly end in any good; and if the people accept the practice of secret, suspicious arts with favor and confidence, moral ruin must follow as the consequence. There is but one price for liberty; and that is an eternal vigilance, which must leave no secret, organized power or influence unexposed to public view and scrutiny. If the people would have free government, they must have free men to administer it; and no men are free who have become bound or pledged to sustain the interests of secret societies, or who passively yield to their encroachments.

So long as men, from their youth up, and mothers, sisters, and wives, have it constantly impressed upon their minds, and artfully insinuated into their belief, that the tricks, devices, and sophistries which constitute Masonry are *honorable, moral*, and even “broader” in their humanity than the religion of Christ, so long will it be considered proper to become a member of an inside Ring, or other secret combination, though that ring or combination can be given only a parasitic existence at the ex-

pense of the vitalities of republican government upon which it feeds.

These facts will find additional confirmation and strength in the reader's mind, by a perusal of the following account of the Credit Mobilier Ring.

# THE CREDIT MOBILIER RING.

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The name of CREDIT MOBILIER, though perhaps not its morality, is derived from France. It signifies financial operations based on personal estate, or on personal credit, or rather on the credit of great names and high pretensions.

The seat of the Credit Mobilier Ring was Boston, Massachusetts, as it was also of the Masonic Constitution.

To judge by its traits, the Credit Mobilier Ring is another of the numerous offspring that may claim a Masonic paternity. The pedigree may not be very clearly traced, perhaps; but it exhibits the same proclivities to shun the light; to deal in covert subterfuges, sly indirections, subtle distinctions, secret understandings, false assertions, bold impositions and deceptive shams. It does not, as does Masonry, pretend to be "the most moral institution that ever subsisted," broader than the Christian religion, especially devoted to the gentle,

loving work of looking after widows and orphans, etc.; but still, it claims to be exceedingly patriotic, and, from the number of members of Congress once belonging to it, might, perhaps, be regarded as honorable. It does not, however, appear to have bound its members to secrecy by an oath, for if it had done so, the public would never have known the few secrets which a quarrel among themselves, aided by inquiries from a startled, tax-burdened people, and the investigations of three Congressional committees, have thus far been able to bring out.

The origin of the Ring is not of ancient date; it extends no further back than 1863, when it received a charter from the Legislature of Pennsylvania. However honest and beneficent it may have been in design and purpose, it has been used for a double object; one for constructing the Union Pacific Rail-road, the company of which was organized in the same year, and the other for making a great speculation out of that road. In effect the two companies became one and the same

thing, but enabled the operators to assume two different characters.

The Union Pacific Railroad extends from Omaha to Great Salt Lake in Utah, where it formed a junction, on the 10th day of May, 1869, with the Central Pacific Railroad, which leads to San Francisco, the entire length of the two roads being about 2000 miles. This distance is not much greater than that between Havre, in France, and Moscow, in Russia, throughout which continuous lines of rail-road have been in operation for many years. These American roads, however, had been long delayed, as a very great and stupendous national undertaking, but still of pressing necessity to the policy and interests of the country, and, in consequence, the most liberal provisions were made by Congress for their completion.

The Union Pacific Railroad Company received a grant of land from Congress amounting to twelve millions of acres, equal in extent to the two states of Vermont and New Hampshire, and worth probably more than four dollars per acre. Besides this, the government was bonded to the extent of \$27,000,000 in

favor of the company, and gave the company a right to issue its mortgage bonds as a prior lien upon the road. By a careful examination into the capacities of this transaction for yielding money to the magic touch of speculative science, it will be seen that the operators might possibly pocket:

All the Government Bonds,	-	-	-	\$27,000,000
The Stock of the Road at par,	-	-	-	37,000,000
For the Land,	-	-	-	50,000,000
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Total,	.	-	-	\$114,000,000

—leaving their own mortgage bonds upon the road as a debt to be paid by its earnings, while the government might contend with the honest mortgagees and stockholders for its dues. How far short the Ring fell of these figures is best known to themselves.

In fact, here was a rare chance for making large private profits out of a great public interest. Cool, machinating, Ring-men could readily perceive that such an occasion of general enthusiasm, as a great war for liberty, or a magnificent rail-road scheme, offered the most favorable opportunity for making money;

for when the people become enthusiastic, they are disposed to overlook what might be considered minor matters, if the chief end be attained. The building of the road was considered a great feat. "The praises of what was being done," said one of the Congressmen accused, "swelled on until they burst forth in the ringing of bells and firing of cannons all over the country."\* Here was, indeed, a rare chance for making money; but for this very reason faithful, public agents should have been more particularly on the alert to secure the rights and interests of the country, and especially its moral rights.

Every individual citizen under a republican government is especially bound to consider the rights and interests of the country, and to abstain from adverse speculation upon them. And doubly bound is he who accepts the office and duty of giving especial attention to those interests. It virtually becomes a breach of trust with such, if they prove recreant to their duties. Nor can they plead ignorance

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\*It is precisely similar occasions that the pickpocket chooses for plying his trade.

in the case, any more than they can in a case of law. Official rectitude must prevail, or there can be no confidence in our laws or in our institutions. The case is this:—The people of the United States hold possession of a large amount of wild lands, and they elect members of Congress and have officers appointed who, among their other duties, are to act as agents to manage this estate; and it is simply criminal in them to neglect the duties of the trust, or, what is worse, to speculate upon it for their own profit; to be granting lands for roads, and while still legislating for the roads, to be dealing in their stocks and bonds. It is a case where even but a moderate sense of official integrity should avoid even the *appearances* of evil.

“No public man,” says Buzot, “can be justified in profiting from the information and advantages derived from his position. It is his duty to consecrate exclusively to the public interests the knowledge which official position furnishes him.”

“The maintenance of the constitution,” said Daniel Webster, “relies on individual duty and obligation.”

And we read in Froude's History of England, that even in the times of Henry VIII., not officers alone, but "even tradesmen, who took advantage of the fluctuations of the market, were rebuked by parliament for their greedy and covetous minds, as more regarding their own singular lucre and profit than the common weal of the Realm."

The Credit Mobilier Ring, as managed, proved to be a grand scheme for making immense private gains out of the Union Pacific Railroad, at the expense of the United States; and the people began to understand that members of Congress were extensively implicated in it. During the political canvas of 1872, therefore, some of the prominent stump speakers were charged with corrupt dealings with the Ring; and they boldly denied it, as it became republican men to do. The *New York Tribune* thus alludes to this new attitude assumed by American statesmen, in putting an innocent face upon a bad affair:

From published letters of one of the managers (Mr. Oakes Ames) it was also apparent that he had placed the shares among Senators and Representatives for the purpose

of securing friends of the Union Pacific Railroad and the Crédit Mobilier Association in the Senate and House of Representatives. It chanced that these developments were made during a heated political campaign. Many of the persons implicated were then on the stump, conspicuously counseling the people in public matters. With one accord, each man, as soon as he found voice, denied with more or less emphasis that he held, or ever held, any of the doubtful and objectionable stock. Some few men escaped the sin of open lying by using other men's denials; some evaded it by double meanings, and some prevaricated feebly. But all meant that their answer to the charge against them should be accepted as a full and conclusive plea of "Not Guilty."

Soon after the assembling of Congress in December, 1872, it became an imperative duty that the charges of corruption against members should be examined into; the body owed it to itself to demand an investigation; and three committees were ultimately appointed for that purpose, two in the House, and one in the Senate. Though strenuous efforts were made by the first committee for a secret examination instead of an open fair one, and though their proceedings have been marked with great languor and want of moral tension, evincing a palsied numbness of republican vitality, yet the curtains were sufficiently opened

to give the spectator a sad prospect for the future of our government. Two persons bearing the rank of Vice-presidents,\* several that of Senator, one a member of the Cabinet, a dozen, more or less, of Representatives, Directors of the road, Commissioners, etc., have all been instrumental in aiding the swindling operations of the Crédit Mobilier ring.

During the investigations of the Committees, which continued for several weeks, one of the reporters summed up the testimony on two different periods, as follows:

WASHINGTON, Jan'y 19.—The Wilson Committee exhibit great diligence and perspicuity in getting at the facts in the Crédit Mobilier business. Their investigations have already laid bare the real nature of the construction contract by which the Union Pacific road was built. Stripped of all circumlocution, the Crédit Mobilier contract was a shrewd and unscrupulous scheme of the directors of the Union Pacific road to make the nominal cost of its construction and equipment double the actual cost, and to en-

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\*Ex-Vice-President Colfax doubtless *thinks* that he had nothing to do with the Credit Mobilier fraud; but such is the strange, yet natural effect of devotion to Secret Societies. A system which is so untrue in itself as Masonry, must inevitably warp the minds of its devotees, and finally leave them powerless to decide what the truth is. One who, like Mr. Colfax, takes the lead in practicing and teaching a gross superstition, readily conceives himself to be innocent of wrong-doing, whatever may be the evidence against him. Where Masonic practices are deemed "*honorable*," it would be hard to say what is *dishonorable*.

rich themselves by dividing the difference among themselves, leaving the road burdened with an enormous debt. The *Crédit Mobilier* company was the cunningly devised machinery for accomplishing this fraud. The stockholders in the railroad were not wronged, for they all consented to the operation, and shared in the profits. There were but few of them, and they paid only five per cent. of their subscriptions. The parties wronged were the Government and the holders of the first mortgage bonds. The directors of the road made the contract with Oakes Ames to build the road, but before completing it had him sign a transfer of it to the *Crédit Mobilier*, a corporation composed exclusively of these same directors and railroad stockholders. The directors and stockholders, therefore, bargained with themselves to build the road at nearly double the actual cost of the work. As directors of the road they took its assets with one hand and transferred them to the other, and then pocketed them in their capacity of *Crédit Mobilier* contractors.

The profits on this corrupt transaction have not yet been definitely ascertained, but they were probably not less than \$30,000,000, enough to have paid the Government for all its loans to the Company.

In view of the developments already made, people begin to inquire whether Congress would not be justified in passing an act authorizing the seizure and sale of the road by the government for the benefit of itself and the holders of the first mortgage bonds. The stockholders have no claim to consideration. They got back the five per cent. which they paid on their subscriptions with a profit of more than 1,000 per cent. Another question is asked, Where were the Government directors when this *Crédit Mobilier*

fraud was consummated? They were charged with the duty of vigilantly watching the interest of the United States in the road. Not one of them protested when these interests were seriously jeopardized if not sacrificed. Were they paid for their silence?

WASHINGTON, Feb. 1.—The Wilson Committee, in spite of unwilling witnesses, has established for a certainty that the Crédit Mobilier and the Union Pacific Railroad Companies were substantially the same; that the latter were so manipulated that millions of dollars reverted to the former; that they monopolized the entire construction and equipment of the road, and shut out competition; that several millions of dollars have disappeared from the fund in a very mysterious manner, and is still unaccounted for; that the company is substantially bankrupt and cannot pay its debts; that 200 or 300 miles of road, after being finished and accepted by the government, was again placed under contract at a rate so much higher that the Crédit Mobilier made \$3,000,000 of profit; that the contracts of Hoxie, Davis and the others were mere pretense, those persons being put in as dummies by Oakes Ames on the Crédit Mobilier contract; that Government officers levied and collected black-mail; that rival interests were bought off; that conflicting roads had immense sums of money lavished on them; that the books of the Union Pacific Railroad and Crédit Mobilier have been kept in such a manner as to cover up and conceal the improper actions from the public, and all this to the injury of the Government and the honest stockholders.

A clearer idea of the immense profits derived from the Crédit Mobilier operation may

be formed from the testimony of one of the witnesses, who said that a son-in-law of an influential member of Congress, which member was also a Director of the Union Pacific Railroad, and as such forbidden by law to have any personal interest in it, received for the sum of \$15,000 paid out, the following return, viz.:

150	{ Shares Cr�dit Mobilier Stock, at \$200	
	per share, - - - -	\$30,000
822	Shares U. P. R. R. Stock, about -	50,000
20	First Mortgage Bonds, - - - -	20,000
	Cash Dividends, - - - -	9,000
Total, - - - - -		\$109,000

—all in one year.

Another witness, Mr. Durant, a stock-holder and director of the rail-road and stock-holder, and president of the Credit Mobilier Ring, testified as follows:—

As to his dealings with J. B. Stewart, he absolutely knew nothing; yet he gave him, to be expended as Stewart pleased, nearly \$1,000,000 without voucher or receipt. “Stewart might have kept three-fourths of it, for ought I know,” said Durant. Durant was sick a good deal of the time he was on the stand. He made, however, one very important statement to the effect that he never paid

for the influence of a member of Congress, although during that time a member approached him, this being in 1864, and offered to sell his vote. He also said that at one time four members came to him representing themselves as a committee controlling either 21 or 40 votes, and wanted to negotiate them, but he refused to deal with them. He added, grimly, that his memory was bad as to names sometimes, but not at others. He made this statement, yet not a single member of the Committee pressed him for an answer.

The connection of the officers of the government with the ring was in a measure secret; and they therefore doubtless felt safe in making some pretty broad and emphatic denials. Very few open, regular records of their transactions were preserved; initials were used instead of full names in some cases; receipts of money for the stock were given, but no delivery of stock made; a large fund for secret service was "put where it would do most good" in Washington; contributions were made for the election of Senators and influencing the press; one Commissioner exacted \$25,000 for accepting a part of the road done; wives and sons-in-law played serviceable parts in the place of widows and orphans in softening the harsher aspects of some of the bar-

gains; and what seems more astonishing than all the rest, is the fact that the Sergeant-at-arms of the House, one of the officers of the government, was made a kind of banker or paymaster of the Ring for paying dividends, the fruits of bribery, to members of Congress, and not a disapproving comment of this glaring impropriety is offered by any one, from the reporter up to the Chairmen of the Committees, during the whole period of the investigation! Even those members whose scruples had led them to draw out of the speculation, seemed to be actuated as much by a fear of exposure from a threatened law-suit against the Ring, as from a sense of its impropriety.

And amidst transactions that even they, themselves, felt would not bear the light, great pretensions were made to a high sense of honor and respectability. Leading members of the Ring were anxious to get men of *character and standing* to take stock, in order to throw around the operation the sanction of a great name, and hence went to members of Congress for that purpose; Vice-President elect Wilson believed "that no greater wrong

has ever been perpetrated in this country than has been perpetrated on *honorable gentlemen* in connection with these charges, whom I have known for twenty or twenty-five years, and whose integrity the Pacific Rail-road, and all the rail-roads in the country could not buy or swerve a hair;" and ex-Congressman J. F. Wilson spoke, in his testimony, of "the recognized *high character* of most of the gentlemen connected with the enterprise." He had realized \$3,000 profit on his stock; was a Government Director of the road; would act again exactly as he did, under the same state of facts," etc.

The whole testimony thus far given in, evinces a low, obtunded sense of moral right, such that the people cannot respect their Congress and at the same time respect themselves. This testimony, much of which is from Senators and Representatives, is glaringly inconsistent and false, and is characterized by one of the committees as "painfully conflicting."\*

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\* Where Masonic practices prevail, and men burden their consciences with two oaths, one administered by the lodge and the other by officers of the law, notions of truth and falsehood must necessarily become very much mixed up and confused, and the task of separating the two be correspondingly difficult. The evidence before the committees, how-

The report of the first house committee is remarkably void of moral vigor and energy. One of the leading papers of the day, in speaking of it, and the action of the House thereupon, says:—"Congress has confessed its inability to grapple with the difficulty; the House has in it too many men who are sick with the disease which it vainly sought to cure. The case is remanded to the people."

That the Congress is "sick with the disease" of bribery, corruption, greed and covetousness, is only too evident, and the repulsive fact was confirmed, at the close of the session by their voting themselves an increase of pay which was to extend back over the two past years! And even some of the members who did not vote for the measure, instead of returning the money to the Treasury where it belonged, drew it out and made use of it in a whimsical way, for purposes which, according to their own fancies, seemed the most beneficial or acceptable to the people.\*

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ever, leaves the impression on the minds of the uninitiated that the testimony of some of the men implicated, though high officials, must be very untrue, at least by every other standard except a Masonic one.

• The general idea pervading these conceits is the Masonic one that a good end may be sanctified by bad means.

The House instead of expelling its leprous members, or rather those who had been proved as such, and drawing a distinct line between right and wrong, contented itself with a moderate censure of only two of them; and these men were so far lost to a sense of decency as to appear almost unconscious of their moral nudity, and of its utter vileness.

Such a state of sentiment is not brought about in a nation in the course of a day; it is the result of a long course of vicious education. It was evident to many during the times of the war, and is now growing more so every day, that not a sufficiently high stand was taken by the war-administration, either morally or legally; covetousness, and selfish greed in high places was not rebuked, and intimation, demonstrational shams and popular arts were encouraged in the place of sterling, sincere service to the country and to principle. But behind all this, and as the active cause of much of it, lies the vicious schooling given to our people through Masonry and other secret organizations. It is with these seminaries of false ideas that the people have to deal if they

would affect a reform, and restore their republican government to its former purity and vigor.

Where the low cunning arts practiced by Masonry are accepted by the people as moral, virtuous, ancient and honorable, and even better than the Christian religion, as they are considered by some, the sense of right and wrong of that people must inevitably become perverted and unhinged, general demoralization will ultimately prevail, and a total unfitness for our form of republican government will be the inevitable consequence.

To expect to rid the country of secret Rings, and at the same time preserve a respect for Masonry, is utterly impossible.

# MASONIC BENEVOLENCE.

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True equality is the only public generosity.

EDWARD RUTLEDGE.

The Jesuit was taught to regard the interest of his order as the capital object, to which every consideration was to be sacrificed.

ROBERTSON'S CHARLES V.

There are so many various channels in which Christian benevolence regularly flows, and Christian society furnishes such great facilities for rapid temporary organization for the relief of any extraordinary human suffering, that there is no need of a standing secret association for benevolent purposes. And least of all is such an association needed when its pretended benevolence may well be regarded as spurious.

We have before us a list of upwards of eighty benevolent associations in the United States, and among them all neither Masonry nor any other secret society is even once mentioned

This fact shows plainly that however much the fraternity may extol themselves for their charity, and good deeds, the public at large has not yet come to regard them as its benefactors.

We give below the list as we find it in one of our city daily papers. It contains the names of the various societies and the sums of money received by each during the period of one year. Some of this money is doubtless received from legacies; but who ever heard of a legacy or devise being made to the Lodge, even from its members themselves? The fact is, however much living men may frequent the Lodge and base their hopes, temporal and eternal, upon its teachings, few dying men ever show sufficient faith in it to make it a bequest, or leave it any portion of their estate.

### BENEVOLENT SOCIETIES.

RECEIPTS OF VARIOUS ORGANIZATIONS, NATIONAL AND LOCAL,  
FOR THE YEAR 1871-2.

Mr. Lewis E. Jackson, corresponding Secretary of the City Mission, has made his usual annual statement of the receipts of the various charitable societies and institutions as follows:

THE NATIONAL SOCIETIES.—I.

1. American Bible Society—		
Sales.....	\$361,274	64
Donations.....	328,648	33—\$689,922 97
2. American Tract Soc'ty—		
Sales.....	\$410,903	75
Donations.....	129,833	64—\$540,737 39
3. American Home Missionary Society....	294,566	86
4. American and Foreign Christian Union,	82,579	92
5. American Colonization Society.....	40,661	88
6. American Sunday School		
Union—Sales.....	\$235,969	30
Donations.....	93,376	02—\$329,345 32
7. American Baptist Missionary Union....	214,199	10
8. American Baptist Home Mission Society	195,650	58
9. American Baptist Publication Society...	336,367	95
10. American Bible Union.....	53,684	45
11. American Female Guardian Society....	52,474	89
12. American Seamen's Friend Society..	60,126	35
13. American Congregational Union.....	58,000	00
14. Presbyterian Board Foreign Missions...	457,212	35
15. Presbyterian Board Home Missions....	331,043	08
16. Presbyterian Board Publication.....	313,167	19
17. Presbyterian Board Sustentation.....	41,073	52
18. Presbyterian Board Education.....	81,013	00
19. Presbyterian Board Church Erection..	105,888	39
20. Presbyterian Board Freedmen.....	59,195	13
21. Presbyterian Board Ministerial Relief..	76,913	95
22. American Board Commissioners Foreign		
Missions.....	432,847	97
23. Missionary Society Methodist Episcopal		
Church.....	623,459	25

24. American Missionary Association.....	366,825	08
25. National Temperance Society.....	49,348	79
26. American Church Missionary Society...\$	70,985	21
27. Evangelical Knowledge Society.....	45,622	40
28. Evangelical Education Society.....	48,287	71
29. Women's Union Missionary Society....	50,731	00
30. United Presbyterian Foreign Missions..	48,344	65
31. United Presbyterian Home Missions...	28,793	67
32. United Presbyterian Freedmen.....	12,271	58
33. United Presbyterian Publication.....	27,500	31
34. United Presbyterian Church Extension..	15,624	33
35. United Presbyterian Education.....	6,564	20
36. Reformed Church Board Foreign Mis- sions.....	69,323	52
37. Reformed Church Domestic Missions...	37,855	38
38. Reformed Church Building Fund.....	6,229	68
39. Reformed Church Education.....	24,634	50
40. Reformed Church Publication.....	10,809	41
41. Protestant Episcopal Board Foreign Mis- sions.....	114,377	96
42. Protestant Episcopal Domestic Missions	151,135	53
43. Protestant Episcopal Colored People...	21,308	32
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Grand total.....	\$6,724,410	72

THE LOCAL SOCIETIES.—II.

1. Widow's Society.....	\$18,911	50
2. Ladies' Union Aid Society.....	30,748	70
3. Half Orphan Asylum.....	8,500	00
4. Ladies' Christian Union.....	27,622	92
5. New-York Juvenile Asylum.....	130,163	02
6. Children's Aid Society.....	156,427	99

7. Child's Nursery and Hospital .....	86,097	94
8. Roman Catholic Protectory .....	295,704	25
9. New York Female Bible Society .....	11,119	34
10. New York Orphan Asylum .....	36,580	24
11. Midnight Mission .....	16,623	14
12. Women's Prison Association .....	6,953	34
13. House of Industry .....	44,833	93
14. Howard Mission .....	40,097	31
15. Magdalen Benevolent Society .....	11,966	34
16. Society for prevention of Cruelty to Animals .....	14,095	68
17. Association for Improving Condition of Poor .....	51,915	06
18. New York Bible Society .....	21,926	01
19. New York City Mission .....	50,556	86
20. Female City Mission .....	4,547	41
21. New York City Com. Protestant Episcopal Church .....	3,000	00
22. Protestant Episcopal City Mission .....	17,940	31
23. City Extension Meth. Episcopal Church .....	67,506	37
24. Young Men's Christian Association .....	29,386	58
25. Wilson Mission .....	10,907	82
26. New York Port Society .....	17,274	71
27. New York Prison Association .....	10,428	79
28. Protestant Episcopal Orphan Home .....	31,771	58
29. Home for Friendless Girls, .....	10,770	91
30. New York Female Assistance Society ..	22,609	00
31. Association for Aged Indigent Females ..	10,153	57
31. Colored Orphan Asylum .....	64,235	48
33. Working Women's Protective Union ...	3,933	44
34. The Shepherd's Fold .....	8,377	42
35. Ladies' Board of Missions .....	7,369	00

36. Hebrew Benevolent Society.....	10,355	62
37. Institution for Aged Women.....	46,168	92
38. House of Rest.....	10,050	57
39. Military Post Library Association.....	10,121	35
40. Society for Ruptured and Crippled....	161,944	02
41. Manhattan Eye and Ear Hospital.....	13,466	47
Add estimate for other City societies not enumerated .....	867,337	14
Grand Total.....	\$2,500,000	00

But however short Masonry may fall in its pretensions as an institution of great moral and religious value, its merits as a teacher of learning or science are, if possible, still less. Mr. Thomas Smith Webb, the author of "Freemason's Monitor," says that "Masonry includes within its circle almost every branch of polite learning." When the attention of the reader is once carefully fixed upon this statement, he will perceive that, like the other assumptions of Masonry in general, it is a mere empty declaration, calculated to deceive by its bold effrontry. It might be declared, on the contrary, and with much more truth, that Masonry teaches no single fact, in "polite learning," or in science, or in morality, or in any thing else desirable to be known,

which is not already in the possession of our ordinary public schools.

That the Masonic Lodge has, unfortunately, become a seminary of learning with us, is only too true; but it teaches nothing but what is worse than useless in a Christian community. No man ever became distinguished for learning from any acquisitions to his lore made under its tuition. In fact, if an individual were to obtain money from the community on the same grounds that Masonry obtains it, *viz.*, for valuable secrets given in return, he would render himself liable to be tried as a swindler.

We have no means of knowing the actual amount of money which the Masonic institution, acting upon the superstition and credulity of its followers, annually draws from the community; but it must be very considerable. No sound principles of political economy would sanction expenditures of treasure made for such a purpose. To judge from the public prints, which not unseldom contain notices of the building of Masonic Temples and Odd-fellow's Halls that are to cost hundreds of thousands of dollars, sometimes half a million

or even a million, the money extorted by the appliances of secret association from citizens of the United States, is probably greater than the receipts of all the benevolent societies whose names we have given combined. If this money were devoted to establishing night-schools for laborers and mechanics, or for public libraries; or even for supporting aged clergymen and their widows, its use would be sanctified by a real benefit to society. But as it is, it is only so much money drawn from the resources of tax-payers, and operates to diminish the capacity of the community to bear taxation and support the Christian religion, without any valuable consideration, but on the contrary with an injury to the country and government in return.

A closer view of some of the leading ideas of Masonry will enable us to dissect its pretensions to benevolence, and gain a clearer conception of its character. According to these ideas Masonry has existed from all time, and is "diffused over the whole globe," so that "the distant Chinese, the wild Arab, and the American savage will embrace a brother

Briton, Franc, or German, and will know that, besides the common tie of humanity, there is a still stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem."

These words, which are taken from a standard Masonic work (Webb's Monitor) advance three distinct propositions, viz.: first, the universality of Masonry; second, its greater force as an obligation than the ties of humanity, and third, the humbling, of the "fulminating priest," who is brought down and made to have a proper respect for the fraternity and their morality.

But though Masonry is so very ancient, and so generally diffused over the whole world, yet the institution did not receive its present shape until the days of King Solomon. That wise sovereign, it is pretended, while building a temple to be served by an order of priesthood established by Moses, got up quite a different order of priesthood, which was *not* to serve in the temple, and

which was neither Mosaic, gentile, nor Christian. That order of priesthood has existed from that time to this; and it is still in active operation in the United States. It claims a divine origin for its institution; which, however, it does not sustain by miracles, but simply by good works; and the chief of these good works is the attention which the brotherhood gives to the wants and needs of poor widows and orphans.

Now as according to these claims it is some three thousand years since the Masonic organization was set in operation in Jerusalem, it is not unreasonable to presume that in a country no farther off than was Hindostan, for instance, a Grand Lodge must have become established there, at a very early period, by a regular charter from the Grand Lodge of Judea. We may presume that this occurred at least from twenty to twenty-five hundred years before the Christian nations of Europe found their way around the cape of Good Hope into the Indian Ocean; yet, although Masonry has been diffused over Hindostan for so long a time, the widows there, neverthe-

less, are treated in the most shameful manner, being regarded as deserving of hardly any more respect than dogs. Masonry has had the ground there all to itself for two or three thousand years, according to its own account; but still, of the various classes of human beings who come under the “tie of humanity,” those favorite objects of Masonic charity—the poor widows—are treated the worst of all! Such is one of the evidences of the great benevolence, utility, and the great moral excellence of Masonry!!

The doctrines of Christianity are not yet diffused throughout the whole world. The growth of the spiritual world is by slow and successive stages, as that of the material world has been. Christian doctrine and worship have not been an organized system so long as the Masonic worship is claimed to have been, by about a thousand or twelve hundred years, but nowhere are the widows and orphans so much respected and so kindly and considerately treated as they are where Christianity, even inclusive of “the fulminating priest,” has the most prevailed. And this undoubtedly

would be the case if Masonry had never had an existence. In fact, Masonry is more distinguished for craftiness and cunning than for its charity.

If all the immense sums of money which the institution draws from the pockets of young men were to be given to the poor, and no considerable portion devoted to feasting and show, Masonry might still be utterly void of charity, or of any pious intention. An apparent good deed may be done for the purpose of covering a base design; and it is the character of Masonry as it is of its Jesuitical origin, to produce much of the poverty and suffering which it pretends to relieve. Who constituted Masonry the almoner of a Christian country? It is the baldest and most shallow of all the arts and devices of the impostor to build up a popular reputation for goodness of heart by—

“Giving to God what he robs from mankind.”

This was one of the faults of slavery.

It is from amidst no barren deserts of self-denial and self-sacrifice that Masonry gives forth the loaves and fishes for which it de-

mands our consideration and respect. It deals out its corrupt favors from rich revenues derived through subtlety and craft, by playing upon the human love of the mysterious, and seizing hold of and perverting religious aspirations to the ends of self aggrandisement and power. One of the functions of the institution, we have seen, is to “tame the fulminating priest,” although having priests of its own whose titles are of the loftiest kind.

An initiation that gives a spiritual significance to a kit of brick, or stone-mason’s tools could not fail to tame the spirit, whether of priest or layman. Unfortunately it is not alone the priest, of whatever class or order, that Masonry tames: it tames the spirit of every one who becomes devoted to its practices; destroys his independence of character; puts the most paltry of good works in the place of exalted faith in Christ, and suppresses that spirit of moral heroism from which the highest order of true benevolence alone can emanate.

Are the Masons of the United States generous enough — benevolent enough, to cease

making an empty though novel and attractive mockery of religion and morality; discard their absurd superstitious observances and high-sounding pretensions and titles, and, by divesting themselves of all the unfair advantages which they derive from the secret grips, signs, and understandings of their "order," place themselves on the same level of equal rights and privileges with the rest of the citizens of the country? Until they are willing to do this,—until they exhibit this confidence and respect for their fellow-men, their reverence for the Great Architect, and their boasted benevolence are but empty names, and their republicanism a meaningless party designation, as void of real republican virtue as slavery was of the democracy which it pretended to serve.

# THE USES OF MASONRY.

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What is done for effect is seen to be done for effect.

EMMERSON.

The bad consequences of a principle essentially wrong are infinite.

JOHN ADAMS.

Mankind are not sufficiently aware that words without meaning, or of equivocal meaning, are the everlasting engines of fraud and injustice.

HORNE TOOKE.

When men resort to the use of ambiguous expressions, vague similies, parallels, signs, symbols, grips, etc., it is reasonable to infer that they have some object in view that will not bear the light. The borrowing of the livery of the devil, to serve Heaven in, will ever excite suspicion, and impair the confidence of men in each other. Honest intentions should receive honest modes of expression. To be a man of suspicious temper is not considered creditable; but to excite and play upon men's suspicions as Mason's do by their arti-

fices, and then throw the discredit of being suspicious upon those who exhibit suspicions, is neither generous nor manly. It encourages one of the basest and most truculent traits of the human character, and gives villainy and knavery the advantage and ascendancy over simple honesty.

One of the chief uses to which organized secrecy may be put, is to rob rightful sovereigns, whether people or kings, of their legitimate powers and prerogatives. For this purpose all the machinery of mystic signs and symbols, initiations, key-words, collusive combinations, religious pretensions, great importance attached to things wholly unworthy of it, artful playing upon hopes and fears, and wresting things from their natural uses, etc., etc., is brought in play.

As an illustration of the means made use of by Jesuitry or Masonry to carry out its ends, we may refer to a well known and highly instructive incident in history, that of the attempt made by Pope Innocent to extend his power over England during the reign of King John. According to the historian Hume, from

whom we quote, Innocent, sensible that the flagrant usurpation which he designed would be highly resented by the court of England, wrote John a mollifying letter; sent him four golden rings set with precious stones; and endeavored to enhance the value of the present, by informing him of the many mysteries implied in it. He begged him to consider seriously the *form* of the rings,\* their *number*, their *matter*, and their *color*. Their form, he said, being round, shadowed out eternity, which had neither beginning nor end; and he ought hence to learn his duty of aspiring from earthly objects to heavenly, from things temporal to things eternal. The number four, being square, denoted steadiness of mind, not to be subverted either by adversity or prosperity, fixed forever on the firm basis of the four cardinal virtues. Gold, which is the mat-

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\*Rings of magical virtue were common among ancient pagans, from whom Innocent probably borrowed the idea. Aristotle speaks of the ring of Battus, which inspired the wearer with gratitude and honor. The Ring of Gyges, King of Lydia, would seem to have been somewhat Masonic in character, since it enabled the wearer to do acts without being seen and detected, tho' the pagan Cicero, disapproved of its use. Philostratus relates that Larca, a prince of India, gave Appolonius seven rings, with the names and virtues of the seven planets, of which every day he wore one by turns, and thus maintained his youth a hundred and thirty years.

ter, being the most precious of metals, signified Wisdom, which is the most valuable of all accomplishments, and justly preferred by Solomon to riches, power, and all exterior attainments: The blue color of the sapphire represented Faith; the verdure of the emerald, Hope; the redness of the ruby, Charity; and the splendor of the topaz, Good Works. By these conceits, Innocent endeavored to repay John for one of the most important prerogatives of his crown, which he had ravished from him; conceits probably admired by Innocent himself: for it is easily possible for a man, especially in a barbarous age, to unite strong talents for business with an absurd taste for literature and the arts.

Such is the account given by Hume of the mystic cajolery practiced by Pope Innocent for robbing the crown of England of one of its brightest gems; and on reading it one might almost fancy that he was perusing a Freemason's Monitor, which describes the mysterious virtues of the plumb, the square, the level, the pot of incense, the bee-hive, the hour-glass, the scythe, the three steps, the sword pointing

to the naked heart, etc., etc. An organized society, made powerful by its revenues, which makes use of such things for conveying ideas, may well be suspected of some design beyond looking after the interests of suffering humanity. In attaching so much significance to things of no importance in themselves, it is bound to show that its intentions are fair and honest, and not for robbing the people of the brightest jewels of their sovereignty, their good sense, their pure morality, their Christian religion, their fair, open, sincere dealing, and their liberty.

It is true, there are thousands of members of the Lodge who would ignore such designs, and have not the least suspicion that they are made to sustain them. They are satisfied with the show, charmed with the mystery, pleased with the corrupt, unequal favors, flattered with the religious promises and fancied moral excellence of the institution; but they have no conception of the fact that they have become bound, like soldiers, to serve the purposes of leaders, whatever those purposes may be. As five hundred thousand slave-holders,

by playing upon the passions, prejudices, political interests, pride of section of their followers, were enabled to get up and wage a four years war against Republican government, so an equal number of Masons may effect the same thing, or something far more dangerous to the liberties of the country.\*

An organized body, as has already been observed has life and laws of its own which control the action of the individual members who belong to it. If the uses of the organization be bad, mere individual excellence of character cannot long hold it in check or resist it. The good intentions of the individual cannot control the evil operations of an organization which is essentially wrong. Men when in Rome are apt to do as the Romans do, however evil it may be; and the member of a Lodge is not likely to remain for a long time better than the Lodge itself.

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\*An oligarchy like that of Masonry, with credited pretenses to religious sanctity, has the power to dispose of the offices of the country. Nor can its power be well overcome unless every voter exercises the freeman's right of having a direct voice in the selection of candidates for office. As it is now, the great mass of voters, hardly knowing the functions or even the names of most of the offices which their votes are to fill, are easily made to serve the purposes of a small standing se-

It seems utterly impossible that men who surrender their individual liberty of action to a rigid, exacting, close corporation like that of Masonry, are qualified for controlling the affairs of a great and free people like those of the United States. In order to play a worthy part as one of the free, sovereign people, a man should not begin by abdicating his sovereignty, as he does when he binds himself to serve a slave state, or to observe the narrow, selfish prescriptions and absurd dogmas and land-marks of the Masonic Lodge.

We have seen that a large and respectable body of American citizens have formerly characterized the Masonic institution as a "refuge of lies." It is indeed a frightful source of falsification, and especially in our political contests. Its ingenuity in inventing falsehoods, suppressing truth, and denaturalizing and perverting facts is infinite. Our second and ablest president, John Adams, said that we, American people have no need of such aids as political lies. Our character for truth, sincerity,

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cret caucus. Every freeman should originate and *write* his own votes for the nomination of officers.

and candor, is more real strength than can ever be derived from such impostures, however artfully performed. The influence this practice has upon the world, in destroying confidence, and in poisoning the morals of the people, the pure and single source of which is truth, ought to induce us to discontinue the practice by all means. The liberty of the press by no means includes a right of imposing upon mankind by such detestable forgeries.

The first departure from the simplicity of positive truth proceeds towards evil; and an organization, therefore, which teaches mystification, and thus fosters a low superstition instead of an elevated faith, is out of accord with the enlightened spirit of the age, and cannot fail to be pernicious.

The use of mere conventional symbols in a pure religion tends to deaden its faith and corrupt its living, essential principles. Symbols may indeed be used for the expression of religious sentiment; but they should flow spontaneously from the heat of the moment, like burning sparks from the forge, and not re-

ceive undue significance. Like manna, they should not be preserved beyond the occasion that has called them forth. If held in store as means of conveying thought, they might, in course of time, come to signify ideas diametrically opposite to those they were originally designed to express. Conventional signs may be made to mean one thing as well as another.

An illustration of the wrong use to which symbols may be put, is furnished by the history of the brazen serpent. This remarkable symbol was designed by Moses to divert the thoughts of his people from idolatrous Egypt, and keep them unwaveringly fastened upon the promises of the Holy Land. But in course of time, several hundred years afterwards, this same brazen serpent was worshiped in Jerusalem for quite a different purpose. Its worship would seem to have become political, and people burnt incense to it as a mode of expressing their sentiments in favor of the power of Assyria, and the dragon-worshippers of the Euphrates. Be this, however, as it may; the idolatrous respect paid to it by

the people was considered as a great corruption by the reforming King Hezekiah; and he ordered it to be destroyed. The reforms instituted by that monarch were nobly designed to restore the purity of the Mosaic dispensation; but they came too late to prevent the whole Jewish nation from being carried away into captivity, in the direction in which the worship of the serpent led, to Babylon.

The tendency of the Masonic organization is towards arbitrary power, anarchy, and despotism; and the use of its dead, unmeaning symbols is to lead men marching in that direction.

## AN ILLUSTRATION.

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The Saviour of mankind made a direct issue with the practice of secret arts. In secret he said nothing, and charged his followers to swear not at all; and whoever is not for him on this living issue is against him.

ANONYMOUS.

—When thine eye is single, thy whole body also is full of light—  
St. Luke, Chap. xi., v. 34.

An illustration, not inapt, of Masonry is furnished by the history of a character by the name of Jonathan Wild. That history is not found in many of our libraries of the present day, and we do not know whether he was a member of the Lodge or not; but from some of the traits given of him, it is evident that he well understood and practiced the arts of Masonry. It is said that for a period of twenty years he imposed himself upon the London police as an honest man and a most zealous friend of justice, pretended to assist the officers in their

business and shared richly in their rewards; but during all that time he was the adviser, the guide, philosopher, and friend of the principal thieves of the city, and to them he constantly betrayed the measures taken by the public authorities for the preservation of order and law.”

In this character of a double-dealing man, we find an apt illustration of a double dealing institution, which enables a body of men to wear two faces, with one of which it may egg on men to commit disorders and violations of law, and with the other to take its stand among honest and religious men, pretending to be a great friend of law and order, and very moral and religious in its principles. It is not necessary to prove that Masonry does play this double part; all that we desire to show is, that while it has two faces, one, an open one for the public, and the other a secret or masked one, for a chosen few, who are bound by oath “never to reveal and always to conceal,” the institution has the power and capacity for playing a double part, and for exciting the very disorders which it pretends to suppress.

An organized body of men who can assume two characters, one as simple individuals, with great, sanctimonious pretensions of reverence of the Bible, moving and conversing intimately among other citizens, learning their views and feelings; and the other as a powerful secret combination, in which they can oppose the same measures which they have openly advocated and excited, cannot fail to be as dangerous and tyrannical as it is mean and treacherous. It is more dangerous than a military organization, since that is open and responsible, and wears a uniform that serves to put citizens on their guard when tyrannized over by it. But against the members of a secret association there is no possibility of guarding oneself: your doctor, your lawyer, your clergyman, your school-teacher, your bosom friend, may be the member of the Lodge, and convey thither facts or lies which may equally be used for your hurt. Such is the capacity of the institution for mischief; and any one may judge for himself how far an ignorant set of men in the possession of power will come short of making use of that power.

It is a fearful power, since all secret, hidden dangers are much more terrible than open ones. It excites the fears and suspicions of men, and tends to render them either servile and submissive to organized villainy, or drives them in despair to deeds of indiscriminate assassination against their oppressors. To be made the subject of secret arts, maddens noble minded men, and, if long continued, compels them to become degenerate. There is nothing of the generous, confiding character of Puritan principles in Masonry. It teaches no one to stand on his own platform, as Puritanism does, and while looking to God alone, to confide in his fellow man as doing the same thing, instead of colluding together to gain secret advantage by illegitimate combinations, artifice, misrepresentation and fraud. If the double face is ever worn by Puritanism, it is not because of its being an essential part of its doctrines; but because of an abuse of those doctrines. But of Masonry, however, its double face is its chief and most distinctive feature. It teaches sentiments instead of moral principles; and its sentiments are duplex,

false and equivocal, depraving the tastes, and confusing the thoughts of society and giving to the body politic a cancerous tendency which must inevitably destroy its life.

The innate duplicity of the Masonic institution may well be exemplified by the very directions which Weishaupt, the great German mystagogue, gave for its preservation against the probable opposition of the people. "Conceal," said he, "the very fact of our existence from the profane. If they discover us, conceal our real objects by professions of benevolence. If our real object is perceived, pretend to disband and relinquish the whole thing: but assume another name, and put forward new agents."

It is not to the name that objections are made: the true American citizen, charged with the grave responsibilities of government, looks beyond names to the essence of things; and in his eyes, therefore, such advice, so truculent and wicked, must appear incompatible with the existence of any kind of government whatever. And wherever he perceives organized secrecy, he will see the same objection-

able thing, under whatever name it may be called. It will appear to him only as that doubleness of vision which is an evidence of weakness and derangement, or of approaching death and dissolution.

A love for mystery, superstition and double-meaning is increased by the cultivation of these debasing qualities.

## CONCLUSION.

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It is an ill lesson we read to mankind, when a proceeding, built upon the broad basis of general justice, is permitted to shrink from public scrutiny.

GODWIN'S POLITICAL JUSTICE.

In conclusion, the reader — the impartial reader — will doubtless infer with us, that it is a singular result of American liberty that the people should freely pick up one of the worst institutions of the country from which they fled, and make a religion of it. They seem to attach less importance to the Magna Charta, the English Constitution, or the jury, than they do to this creation of a London grog-shop, which, while it breathes the vengeful spirit of the Star-chamber, the Inquisition, or the Council of Ten, smacks also of the manners peculiar to the place of its origin. It seems almost incredible that in this enlightened age a device, which so far as moral, sci-

entific, or educational worth is concerned, may be classed with Alchemy, Astrology, Magic, Sorcery, Fortune-telling, Witchcraft, Jugglery, etc., should come to be regarded as something very sacred and pious, as something of one and the same substance with the sublime mysteries of the Christian faith, and that men should rest satisfied with commending their souls to immortal life through its ridiculous rites and ceremonies. Yet such is the absolute fact.

And this fact alone ought to convince us how prone a free people are to adopt errors which may prove ruinous to their free institutions, and how great the vigilance of every freeman must be to preserve those institutions against the excesses of liberty which threaten them.

It is not unnatural that the Puritan, after a cessation of persecution and opposition from the old world, and a disappearance of the dangers and hardships from the forests of the new, and after reaping the fruits of his virtuous industry in this world's goods, should feel that the restraints of his severe moral discipline are no longer necessary, and that, like all other sovereigns, he may now relax in severity towards

himself, allow himself some indulgence, and make of his laws and moral precepts, once rigid and exacting, a convenience instead of an imperious duty. The high regard which he once entertained for his ancient religion, the austerities of which were so strengthening to true manhood, naturally becomes cooled down and estranged; and the danger is that he may finally come to look upon it with feelings of ill disguised aversion, as a tyrannical interference with his rights and liberties. In this state of mind church-going and the maintenance of the simple forms of Puritan worship appear to him burdensome and unnecessary, and he is disposed to vary their tiresome sameness by the admission of novelties, or by a return to old errors, or, in many cases, by dispensing with public worship altogether.

This tendency is increased within the mass of the people at large by an influx of foreign races, such as no nation has ever before experienced, whose political education inclines them to throw off restraints, whether of law or religion, instead of assuming new ones, who come to a new country not so much for the sake of a pure religious worship as for the purpose of seeking wealth and enjoyment;

and who, therefore, are not disposed to adopt the habits of self-restraint and self-examination which the Puritan is only too ready to throw off. The general tendency, therefore, is towards ease and relaxation of law, manners, and morals.

Under these circumstances an impure system of religion or morals, like that offered by Masonry, which practically reconciles worldly interests and pleasures with religious duty, subtlety and guile with sincerity and truth, the jocose and frivolous with the serious and grave, which assumes the austere face of pious devotion while practicing tricks and follies hardly permissible to honest upright men even in their moments of extremest pleasantry, is likely to meet with favor and a ready, unthinking acceptance.

The impure and corrupt religion will be embraced with an ardor proportioned to the distaste which is felt for the pure and true.\* Men will become skeptical, and regard all religion as no better than priest-craft, or at least no better than, nor so good perhaps, as the religion of good works which is offered by

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\* Some writer has said that "to dress men up in outside religion, to throw a mantle over the frightful forms of human depravity, is the most that Masonry ever attempts, or ever accomplishes."

Masonry. And especially will this be the case in a society which, accustomed to political compromises, is prone to carry the compromising spirit into morals, where, of course, it can only prove productive of degeneracy and ruin. In this way we may partially account for the extraordinary readiness with which Masonic arts and practices are adopted and persevered in by a Puritanical people.

It must be admitted, however, that the ancient standard of puritanical excellence is not too high, and that it would be retrograde and dangerous to fall below it. The very essence of the Puritan faith is the freedom and equality of all men, a state of society which can never be attained under a faith less pure and exalted than theirs. A faith that teaches that there is something mysteriously important in a leather apron, can never elevate men, nor contribute to an equality of rights and privileges among them. Aside from all questions concerning forms of government, no greater calamity could possibly befall a Christian nation than to have its religion corrupted, or its standard of moral excellence lowered.

If we would preserve our republican form of government, we have a great duty to per-

form. We have not yet passed our first hundredth year as a nation, and already we have become the great *entrepot* of trade between the hundreds of millions of Europe on the one hand, and of those of Asia on the other. Our wealth and population are to become more vast than theirs.

The immense ruins of the great cities of Asia Minor that once flourished on the routes of trade between the East and West, can give us but a faint idea of our future grandeur as estimated by wealth and the industry of toiling millions. The luxury, the vice, the crime, the degeneracy that, in the natural course of things, attend such vast wealth, seem to be wholly adverse to the perpetuity of our simple republican institutions for even another century. It must appear evident that, if they are to be preserved by religion, it is only the Christian religion in all its simple purity that can do it. A device like that of Masonry, so pretentious and yet so selfish and mean spirited, could serve only to hasten their decline; it could no more save and perpetuate them than could the cavern-worship of Ephesus save that proud city which has long since disappeared from the face of the earth.







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